JOHN BULL.

"FOR GOD, THE SOVEREIGN, AND THE PEOPLE!"

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This Evening, at 8.20, THE MOUNTEBANKS. Misses Geraldine Ulmar, Alia Jenoure, Eva Moore, and Lucille Saunders; Messrs. Lionel Brough, Frank Wyatt, J. Robertson, F. Cook, A. Playfair, C. Gilbert, Porteous, Burt, and Harry Monkhouse Preceded, at 7.40, by THE SENTRY.

GARRICK THEATRE.

This Evening, at 8.45, A FOOL'S PARADISE. Mr. John Hare and Miss Kate Rorke. At 7.55, MY DAUGHTER.

SAVOY THEATRE.

This Evening, at 8.50, THE VICAR OF BRAY. Mr. Barrington and Miss E. Brandram. At 8, CAPTAIN BILLY.

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JOHN BULL.

LONDON, April 9.

EGYPT AND THE PORTE.

It is impossible to know, though it is possible to suspect, what influences have been at work at Constantinople to induce the Porte to commit its latest blunder in regard to Egyptian affairs. It is now three months since the death of the late KHEDIVE, and during the whole of that period the Egyptian Government has been kept waiting for the SULTAN'S firman of investiture of the new Viceroy, ABBAS PASHA. The Porte has adopted a shilly-shalling course in the matter—announcements of the firman being ready for immediate despatch continually alternating with statements that its promulgation was once more delayed. Nearly a month ago the British Fleet was ordered to Alexandria in order to give the SULTAN'S Envoy an honourable reception. After a fortnight's waiting, our ships were withdrawn to Crete, but had no sooner arrived there than news came that the SULTAN'S Envoy and the firman were at last on their way to Egypt. The Envoy has since been officially received with all due honour at Cairo; but the public reading of the firman of investiture has suddenly been postponed, in consequence of a doubt having arisen as to the nature of its contents. The Egyptian Government has information which leads it to suspect that the firman includes conditions to which Egypt neither could nor would submit. It is believed that the Porte, departing from former precedents, has taken the opportunity, not only of defining the boundary line between Egypt and Syria—a point long in dispute, and still the subject of negotiations—but also of paring down the concessions made by the SULTAN to previous Khédives.

These sinister suspicions are partially confirmed by the extreme reticence of the SULTAN'S Envoy, who has declined to make known the contents of the sealed firman until the time comes for the public reading of it. For the Egyptian Government to agree to the firman being read before its purport has been ascertained would be to assent beforehand to whatever terms the Porte may choose to impose. It is quite possible that those terms may include several points derogatory to Egyptian autonomy and long-enjoyed rights. At any rate, it is quite out of the question that either Egypt or Great Britian should recognise these pretensions of a Power which, though nominally possessing Suzerain rights over Egypt, has long since been compelled by circumstances to relinquish all effective suzerainty on the Nile. The enjoyment of an honorary overlordship and of a substantial tribute is all that can be conceded to the SULTAN. If he is contented with that arrangement, well and good. If not, it can make no difference to anybody except himself. He will not, under any circumstances, get more; and he may very easily find himself obliged to put up with less.

If the KHALIFA and his Constantinople advisers are the wiseacres they have the credit of being, the absurdity, and even the danger, of their present manœuvre will quickly come home to them. Of this they may be well assured—that no firman will be permitted to be read at Cairo of which the contents fail to satisfy the Khédivial Government. The Porte may, of course, refuse these terms. It may take back its firman, and decline to issue any other except on its own conditions. Very well, we have no objection, nor has Egypt. Neither our *protégé* nor anybody else will "feel one penny "the worse;" while the Porte will have finally succeeded in proving to the Egyptians and to the world generally that Turkish pretensions in Egypt can be safely neglected and treated as of no account whatever. As it is, the delay in this matter has enabled people to realise that an Egyptian Khédive without a firman is in every respect as powerful and authoritative a Ruler as a Khedive fully armed with a firman. "Investiture" or no "investiture," the government of Egypt will be carried on in precisely the same way. It is extremely advisable, however, in the SULTAN'S own interest, that Turkish obstinacy should not be carried to too great lengths. When once a suzerainty has reached the merely formal stage, its maintenance in any shape may easily become a very delicate matter. The difference is not very great between a claim that is only formal and a claim that is altogether obsolete.

MURDER AND MAWKISHNESS.

The past week has afforded two remarkable illustrations of the dangerous extent to which sentimentalism is in these days permitted to interfere with the first and most elementary duties which a Government owes to its subjects. Take the sentences passed on the Walsall Anarchists. Of three men who had been convicted of deliberately conspiring to carry out assassinations, two have received sentences of ten years' penal servitude, and one has got off with a sentence of only five years'. If they had conspired to rob and defraud their fellow-men, they might quite possibly, and even very probably, have had to pay far more dearly for their crime. Has it really come to this, that human life is held so cheap nowadays that wholesale plots against it are treated as minor offences? It would appear so. There is no other way that we know of by which to account for sentences so ridiculously inadequate as those passed on the Walsall Anarchists. Moreover, even with these sentences, who supposes for a moment that the convicted Anarchists will be permitted to serve their full terms of imprisonment? Irish members of Parliament, having every reason to cherish a fellow-feeling for the active propagandists of the dynamite gospel—politicians who perceive a distinction in point of criminality between murder of the ordinary vulgar sort, and that glorified type of it which is surrounded by the halo of "a political motive"—amiable but womanish journalists who warmly deprecate the "vindictive theory" of punishment (as if that were not the fundamental notion underlying all punishment!)—these and such as these represent some of the influences which may be relied upon to work for the liberation of the Walsall Martyrs long before they have undergone their full sentences.

Contemptible as the pleas undoubtedly are by which it is often sought to extenuate the guilt of crimes such as those of the dynamiters, what is to be said of the utter pusillanimity which seeks to minimise the criminality of an offender like Mrs. MONTAGU? We can hardly recall a more unjustifiable exercise of the privilege which a jury enjoys of recommending a convicted prisoner to the mercy of the Crown, than that for which the jury in this case stand responsible before public opinion. Talk of "a mistaken sense of duty!" What sense of duty could be more mistaken than that which prompted the jury to recommend, and the judge to sanction, a sentence so scandalously inadequate to the crime committed? This extenuating plea of "a mistaken sense of "duty" is the merest cant. We are sorry to think, but we distinctly do think, that a basely spurious "chivalry" towards women—especially if they happen to possess good looks—is often a fruitful cause of gross miscarriages of justice.

In the case of Mrs. MONTAGU, there was not a shred of evidence to prove, or to make it even probable, that the woman was actuated by any sense of duty whatever—mistaken or otherwise. If the Crown had not abandoned the other counts in the indictment against her, the truth of the matter would have been perceived even more plainly (if that be possible) than it is now. Her frightful barbarities towards her other children stamp her as one of those human beings whom the Lust of Cruelty—which is just as real a lust as any other—has, by their long indulgence in it, transformed into inhuman monsters: almost literally into fiends in men's shape. If one of the most painful features in the case is the cool indifference of the husband and father, and the pitilessness of the governess, another is certainly the failure of a judge and jury to appreciate the guilt of a crime, for no conceivable reason except that the criminal happened to be a woman of apparently refined manners.

Reviews.

CHRISTIAN MONASTICISM.*

Mr. Gregory Smith has written a very interesting book upon a very interesting subject. Though it is described on the outside merely as treating of the Rise of Christian Monasticism, a more correct view of the contents is supplied by the title-page, where it is entitled *Christian Monasticism from the Fourth to the Ninth Centuries of the Christian Era.* For it deals not only with the growth of monasticism, discussed in the first of the three sections into which it is divided, but also with monastic officers and usages, which occupy the second of the three sections, while in the third it supplies biographical outlines of some of the most distinguished of those pious founders who were responsible for the monastic rule in its first simplicity, before that simplicity was corrupted by the luxury and the unfraternal rivalry which marked the decadence of monasticism, and brought upon it in so many parts of Europe so terrible a nemesis. In many respects the second of these three divisions is the most interesting for the general reader, as in it the author has gathered together from various sources the materials for a graphic account of the internal arrangements of the monastery in its palmiest days, before the pure gold of the monastic system became tarnished by the corrupt influences which Mr. Gregory has well summarised as "impatience of "episcopal control, want of consideration for "the parochial clergy, and, above all, prone-"ness to slip down from a too sublime ideal into "a mechanical routine."

It is probable that the extreme men on either side will be dissatisfied with the present volume, which declines to regard monasticism on the one hand as a sublime and heroic effort after superhuman excellences, or, on the other hand, as a morbid excrescence upon Christianity, which resulted at the best in a deadness to the ordinary sympathies and a neglect of the ordinary duties of humanity, and at the worst in an indulgence of pride, malice, and covetousness, where the temptations of the flesh, so far from being subdued, were but too freely yielded to. The ideal monk of Montalembert and the ideal monk of Henry VIII.'s Commissioners stand at each end of the pole; and though, if we were forced to elect between the two, we should be inclined to think the former more nearly approaching the reality than the latter, it is probable that, as is generally the case, the actual truth lies between the two extremes.

As, however, Mr. Gregory Smith's volume deals with the earlier days of monasticism, and is mainly concerned with the period of its growth and glory rather than with its decadence, the book, as a whole, appeals far more to the devout imagination of the children of the Crusaders than to the prurient fancies of the children of Voltaire. In the preparation of it the author has made use of essays contributed by him to the *Dictionaries of Christian Biography* and *Christian Antiquities*, published by the late Mr. Murray, who gave permission to utilise, for the purpose, the materials here revised and rearranged as the author's contribution to the solution of what he calls one of the strangest problems in the history of the world—a solution all the more difficult because the good and the evil of the monastic system are so inextricably blended together, both as regards the theory and the practical results of that theory.

In the introduction prefixed to his volume, Mr. Gregory Smith first discusses the origin of monasticism, and then deals with it in a more mature stage of activity than was displayed in its earliest stage, when, in the abhorence of things material, the natural instincts were simply to be stifled, not to be trained or cultivated. In this more modern stage the monk went forth to civilise the world, and the debt which civilisation owes to him is a heavy one, though we are apt to overlook it when we dwell, as the British Protestant is only too apt to dwell, on the third stage of the history. Of the first stage the author thus speaks:—

> The origin of monasticism has sometimes been imputed to a growing indifference to faith in the Atonement; but it would be easy to cite passages from Augustine and other panegyrists of monks conclusive against this notion, as inadequate, if not altogether groundless. Rather, the origin of the monastic life is to be found partly in the traditions of the East, partly in the teaching of the schools of Alexandria, partly in the social state of the world external to Christianity. The luxury and the profligacy of the Roman Empire, even more than its outbursts of persecuting fury, alienated the most earnest disciples of the Cross from taking their part in things around them, and drove them far from the haunts of men, inflamed by the passionate longing of the Psalmist for "the wings of a dove," that they might "fly away into the wilderness and be at rest." The causes at work were many and complex. To the timid and indolent the monastery was a refuge from the storms of life; it was a prop and a defence against themselves to the weak and wavering; to the fanatic it was a short and speedy way to heaven; to the ambitious (for the haughtiness, which was its especial bane in later days, soon intruded in to the cell) it was a pedestal from which to look down on the rest of mankind; to men of nobler temperament it seemed the only way to obey what have been called "the counsels of perfection."
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> Monasticism was not the product of Christianity; it was the inheritance of the Church, not its invention; not the offspring, but the adopted child. The old antagonism between mind and matter, flesh and spirit, self and the world has asserted itself in all ages, especially among the nations of the East. The Essenes, the Therapeutæ, and other oriental mystics, were as truly the precursors of Christian asceticism in the desert or in the cloister, as Elijah and St. John the Baptist. The Neoplatonism of Alexandria, extolling the passionless man above him who regulates his passions, sanctioned and systematised this craving after a life of utter abstraction from external things, this abhorrence of all contact with what is material as a defilement. Doubtless the cherished remembrance of the martyrs and confessors, who in the preceding centuries of the Christian era had triumphed over many a sanguinary persecution, gave a fresh impulse in the fourth century to this propensity to asceticism, stimulating the devout to vie with their forefathers in the faith by their voluntary endurance of self-inflicted austerities.

Passing on from this "superhuman effort to "burst the barriers of our moral nature by a "probable suicide," the writer pays this eloquent tribute to the period which follows, where, from the first Benedict to Charlemagne, monasticism is seen at its best. During that period:—

> The social intercourse of the monastery, duly harmonised by a traditional routine, with its subordination of rank and offices, its division of duties, its mutual dependence of all on each other, and on their head, civilised the monastic life; and, as the monk himself became subject to the refining influence of civilisation, he went forth into the world to civilise others.
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> The contemplation of spiritual things was still proposed as the first object in view. But stated and regular hours for the religious services left leisure for other occupations, and brainwork took its proper place alongside of manual labour. The Benedictine rule implied, if it did not assert in so many words, that monks ought to make themselves useful to others as well as to themselves, and the practical result is seen in the conversion of the greater part of Europe to Christianity, and in the revival of European learning and arts among the wild hordes from the north, the conquerors of Rome. Had it not been for monks and monasteries, the barbarian deluge might have swept away utterly the traces of Roman civilisation. The Benedictine monk was the pioneer of civilisation and Christianity in England, Germany, Poland, Bohemia, Sweden, Denmark. The schools attached to the Lerinensian monasteries were the precursors of the Benedictine seminaries in France and of the professorial chairs filled by learned Benedictines in the universities of mediæval Christendom. With the incessant din of arms around him, it was the monk in his cloister, even in regions beyond the immediate sphere of Benedict's legislation, even in the remote fastnesses, for instance, of Mount Athos, who, by persevering and transcribing ancient manuscripts, both Christian and pagan, as well as by recording his observations of contemporaneous events, was handing down the torch of knowledge unquenched to future generations, and hoarding up stores of erudition for the researches of a more enlightened age. The first musicians, painters, farmers, statesmen in Europe, after the downfall of Imperial Rome under the onslaught of the barbarians, were monks.

The expansion of monasticism is treated in a subsequent passage from a different point of view, as emphasising the distinction between that of the East, in which it took its origin, and that of the West, in which it attained its fullest development:—

> The dreamy quietism of the East preferred silent contemplation of the unseen world to labour and toil: its self-mortification was passive rather than active. So far as it prescribed work at all, the work was rather as a safeguard for the soul against the snares which Satan spreads for the unoccupied, than with a view to benefiting others. Weaving mats and baskets, or rushes, or osiers, was all that was required, as a harmless way of passing the time, or of busying the fingers, while the thoughts were fixed on vacancy. The soft and genial climate, too, spared the Asiatic or the African the trouble of providing for his own daily wants, and those of his brethren, with the sweat wrung from his brow. The same habit of indolent abstraction held him back from those literary pursuits which were in many an instance the redeeming characteristic of the great monasteries of the West, while it gave the rein to an abstruse and bewildering disputativeness, ever evolving out of itself fresh materials for disputing. In Europe it was quite otherwise. There, even within the walls of the monastery, was the ever-present sense of the necessity and the blessedness of exertion. There, the monk was not merely a worker among other workers, but by his vocation led the way in enterprises of danger and difficulty. Whatever time remained over and above the stated hours of prayer and study, was for manual labours of a useful kind, for farming, gardening, building, out of doors, and, within the house, for caligraphy, painting, &c. The monks in Europe were the pioneers of culture and civilisation as well as of religion: they were the advanced guard of the armies of art, science, and literature. From this radical divergence of thought and feeling two main consequences followed naturally. A less sparing, a more generous diet was a necessity for those who were bearing the fatigues of the day in a way of which their Eastern brethren could form no idea. A more exact, a more minute arrangement of the hours of the day, was a necessity for those who, instead of wanting to kill time, had to economise it to the best of their ability. The closer and more systematic organisation which, from the date at least of Benedict of Monte Casino, marked the monasteries of the West, and the more liberal dietary which he deliberately sanctioned, were admirably adapted for the Roman and the Barbarian alike, in the Europe of his day. To the one, with his innate and traditionary deference for law, the orderly routine of the cloister was congenial, and even the sturdy independence of the Teuton bowed willingly beneath a yoke which it had chosen for itself without restraint.
>
> "In truth the prison unto which we doom
> Ourselves no prison is."

The main link between Eastern and Western monasticism was Cassianus, who combined in himself both the active and the contemplative life, and whose influence on the great monastic system of Mediæval Europe cannot be overrated, though in the popular view his fame has been overshadowed by Benedict of Nursia, so that it is mainly the Benedictine rule—which, in the tenth century, held almost universal sway throughout Europe—that has the credit for the best points of monasticism in its best days. For it absorbed into itself not only the system of Columban, its great rival, but also the innumerable variety of rules that had previously existed to so great an extent that Cassianus complained that every cell had its rule, and that there were as many rules as monasteries. It is mainly, therefore, with the Benedictine rule that the author concerns himself in that portion of his volume which deals with monastic officers and usages, into which he has gathered together a great deal of quaint and curious information derived from the various original authorities whom he has consulted, the mere enumeration of which occupies about seven pages of his volume. From this storehouse it is somewhat difficult to select but the following passage from the chapter on the daily life of the monastery, descriptive of the dress of the monks, may be taken as a fair example of the writer's research, almost every sentence of it being supported by some authority referred to in a footnote:—

> A distinctive uniform was no part of monachism originally. Only it was required of monks that their dress and general appearance should indicate gravity, and a contempt of the world. Hair worn long was an effeminacy. The head shaven all over was too like the priests of Isis. In popular estimation persons abstaining from the use of silken apparel were often called monks. Jerome defines the dress of a monk merely as cheap and shabby, and the dress of a nun as sombre in tint, and coarse in texture. He warns the enthusiasts of asceticism against the eccentricity in dress which was sometimes a mere pretence of austerity, a long untrimmed beard, bare feet, a black cloak, chains on the wrists. So Cassian protests against monks wearing wooden crosses on their shoulders. Hair closely cut, and the cloak, usually worn by Greek philosophers and lecturers, were at first badges of a monk in Western Christendom; but even these were not peculiar to him. The cloak was often worn by other Christians, exposing them to the vulgar reproach of being "Greeks" and "imposters," and any one appearing in public with pale face, short hair, and a cloak, was liable to be hooted and jeered at by the unbelieving populace as a monk. Cassian is more precise on a monk's costume, and devotes to it the first book of his Institutes. But he allows that the sort of dress suitable for a monk in Egypt or in Ethiopia may be very unsuitable elsewhere, and he condemns sackcloth, or rather, a stuff made of goat's hair or camel's hair, worn outside, as too conspicuous. He speaks in detail of the various parts of a man's dress; the hood, which is to remind the monk to be as a little child in simplicity; the sleeveless tunic, in Egypt made of linen, which reminds him of self-mortification; the girdle or waistband, to remind him to have his loins girded as a good soldier of Christ; the cape over the shoulders; the sheepskin or goat-skin round the waist and thighs; and for the feet the sandals, only to be worn as an occasional luxury, never during the divine service.

* *Christian Monasticism from the Fourth to the Ninth Centuries of the Christian Era.* By J. Gregory Smith, M.A., LL.D.—London: A. D. Innes and Co., 1892.

Benedict characteristically passes over this item in the monastic discipline very quickly, summing up his directions about it in one of the last chapters of his Rule, and discreetly leaving questions of colour and material, as indifferent, to be decided by climate and other circumstances. He lays down the general principle, that there are to be no superfluities, adding that a tunic and hood, or, for outdoor work, a sort of cape to protect the shoulders, instead of the hood, ought to suffice generally; two suits of each being allowed for each monk, and some suits of rather better quality being kept for monks on their peregrinations. The worn-out articles of dress are to be restored to the keeper of the wardrobe, for the poor. Benedict, however, to avoid disputes, appends a short list, corresponding very nearly to Cassian's, of things necessary for a monk, all of which are to be supplied to the brethren, at the direction of the abbat, and none of them to be the peculiar property of any one.

The only addition to the Egyptian costume is that of socks for the winter. Benedict allows trousers on a journey, and on some other occasions; underclothing he is silent about; consequently, commentators and the usages of particular monasteries differ on this point. To the list of clothing Benedict adds, as part of a monk's equipment, a knife, a pen, a needle, a handkerchief or hand-cloth, and tablets for writing on. He specifies also, as necessaries for the night, a mattress, a coverlet, a blanket, and a pillow. Martene quotes Hildemarus for the traditional custom, by which each monk was provided with a small jar of soap for himself, and of grease for his shoes. Laxity of monastic discipline soon began to provoke fresh enactments about dress, sometimes more stringent and more minute than at first. Councils re-enact, and reformers protest. The Council of Agde (A.D. 506), and the fourth Council of Toledo (A.D. 633), repeat the canon of the Council of Carthage (A.D. 398) against long hair. Ferreolus, in Southern Gaul (A.D. 558), repeats the old edict against superfluities, and forbids his monks to use perfumes, or wear linen next the skin. In Spain, Fructuosus of Braga (A.D. 656) insists on uniformity of apparel. Irregularity about dress seems with monks, as in a regiment, to have been an accompaniment of demoralisation. The Greek Euchologion gives an office for the assumption of the ordinary habit of a monk, and another for assuming the greater or angelic habit, distinctive of those ascetics who were thought to have attained the perfection of monastic life.

One of the few articles of dress specified by Benedict is the hood; and this has commonly been considered the badge of monks, as in the old proverb: "Cuculla non facit monachum." Benedict ordered the "cuculla," or hood, to be shaggy for winter, and for summer of lighter texture; and a "scapulare" to be worn instead out of doors, as more suitable for field-work, being open at the sides. The "cuculla" protected the head and shoulders, and, as being worn by infants and peasants, was said to symbolise humility, or, by another account, it was to keep the eyes from glancing right or left. It was part of the dress of nuns, as well as of monks, and was worn by the monks of Tabenna at the mass. If, as the words seem to say, it was their only clothing on that occasion, it must of course have been longer than a hood or cape. Indeed, "cuculla" is often taken as equivalent to "casula" (from "casa"), a covering of the whole person; in later writers it means, not the hood only, but the monastic robe, hood and all. These monks of Tabenna, or Pachomiani, like the Carthusians, drew their hoods forward at meal-times, so as to hide their faces from one another. The "cappa" (probably akin to our "cape"), in Italy, seems to correspond with the Gallic "cuculla," and both were nearly identical, it is thought, with the "melota" or sheepskin of the earliest ascetics; and so with the "pera" or "penula." The "caputium" was a covering for the head, worn by monks, sometimes sewn on the tunic, as a hood. Of course it is difficult to identify precisely the technical names for dress in various countries, and in a remote period.

The concluding portion of the volume is occupied with biographical outlines of the lives of some of the most distinguished personages in the early history of monasticism. The biographies here selected include, in addition to those we have already mentioned, stern ascetics like Anthony of the Desert and Simeon of the Pillar, missionaries like Columba and Boniface, and pious founders like the second Benedict—of whom it is somewhat quaintly said that in many respects he came much nearer to John Wesley than to his famous namesake of Nursia—and the true founder of Western monasticism Chrodegang. The aim of the latter in his rule, based to a great extent on that of the more famous Benedict, was to revive the primitive discipline among the clergy, the result of his efforts being that the canonical clergy, in their chapter-houses, became distinct from the ordinary clergy in their several parishes. With an extract from the sketch of the career and influence of the great Bishop of Metz, whose princely munificence is fittingly commemorated in that sketch, we must conclude our notice of Mr. Gregory Smith's deeply interesting volume.

Chrodegang's episcopate lasted rather more than twenty-three years. He died A.D 764, two years before his royal patron and friend. In the previous year he presided at the council of Attigny-sur-Aisne. He was interred in the monastery at Gorze, the greatest of his foundations. His influence did not die with him. The attempt which he made to check the irregularities of the clergy, and to reform their morals, by imposing on them the strict discipline of the cloister, was renewed with characteristic energy, and with all the authority of his imperial sceptre, by Pepin's son, himself probably in earlier manhood one of those who felt, personally, the influence of the statesman-bishop. Even so, though backed by all the weight of Charles the Great's authority, the attempt failed, because it was an attempt to impose on the clergy generally a rigid discipline, which they would not submit to, and which, had it become general, would have severed them too inexorably from the sympathies of their people. In the next century the attempt was renewed under the feebler sway of Louis, but, as was to be anticipated, without success. By the council at Aachen (A.D. 817) the bishops and archbishops were ordered to extend the canonical discipline to all the priesthood. But, practically, the canons became a class by themselves; distinct from the secular clergy on the one hand, and from the monks on the other; and, practically, the very evils which Chrodegang strove to correct, were fostered by the very remedy which he devised. As the canons increased in wealth and honours, so, like the monastic cœnobites, they acquired an evil preeminence in luxury and worldliness.

It is interesting to compare Chrodegang with the almost contemporary "Apostle of Germany." In many ways they resembled one another, and their work was in many ways identical. In Boniface the politician is more lost in the saint, but in both there is the same combination of religion with practical sagacity. As Boniface extended the limits, at once of the Christian Church and of the Frank Kingdom, among the heathen beyond the Rhine, so Chrodegang was welding and amalgamating church and state at home. As the great missionary, wherever his enterprises led him, went as the missionary of Rome as well as the missionary of the Gospel, so Chrodegang, in his more peaceful sphere of work, legislated in the same spirit of deference, if not of submission, to Rome, introducing Roman rites and ceremonies, the observance of the Ember seasons, and the Roman manner of singing in church, as part of the discipline which he was enforcing. Both were essentially Teutonic in character and in aspirations; both found it necessary to subordinate the Teutonic element to the Latin; both found that, if they wished to organise permanently, they must avail themselves, in those days of turbulence and license, of the centralising authority of Rome.

PERIODICALS.

From Miss Collet's article in the *Nineteenth Century* on "Prospects of Marriage for Women" we made some extracts last week. Sir Charles Tupper returns to the Subject of Imperial Federation, still arguing that our import duty on corn imported from outside the Imperial Customs Union need not raise the price of bread. Michael Davitt has been visiting the Canadian North-West. It is to be hoped he will go again, and will not come back. Sir H. T. Wood, Secretary to the Royal Commission, writes on the Chicago Exhibition, and urges British manufacturers to be represented there. Probably they know their own business best, and will see the wisdom of doing nothing of the kind. Mr. Wilfred Blunt, writing on Lord Lytton's rank in literature, says that "Owen Meredith" was a dissappointed man—dissappointed because his *Glenaveril* was not held to give him a place in the first rank of English poets. He was howled down by Radical critics. Lady Paget writes enthusiastically on Vegetarianism; and another lady—we are far from pleased to note—chooses the subject of pig-sticking in Morocco. Professor Masson proves that the *Quarterly* did not "kill" Keats: on the contrary, Keats broke down before he had seen the article, and wrote many of his best poems after he had seen it. Next time Professor Masson waxes eloquent in denunciation of "the practice of carrying the "rancour of party politics into the business of "literary criticism," he might point his moral by the instance of Macaulay expressing an ardent wish to review a work of Croker's in order to "dust the varlet's jacket." Mr. R. M. Johnston, the Government statistician of Tasmania, makes a rather poor defence of the credit of the Australasian Colonies. The Australian railways show an excess of expenditure over receipts, but this apologist will not admit that therefore they do not pay. Dr. A. E. Wright discusses colour-blindness, and suggests that signals, instead of being red and green (which the colour-blind habitually confuse), should be blue and yellow, or at least bluish-green and yellowish-red. Mr. Wrench writes interestingly of Austrian stud-farms, and John Burns swaggers *more suo* over the Anarchist victory in the London County Council elections. Among the reviews of noticeable books is one by Mr. Gladstone of "The Platform, its Rise and Progress," from which we gather that he cherishes the curious illusion that the return of Liberal Dissentient electors to his party is due to the strength of platform arguments!

Sir Herbert Maxwell's article on Personal Names, is *Blackwood's* chief feature this month. The subject is always an interesting one, and he has treated it well, though we never read either book or paper on the subject that did not impress us with the thought how much more remained to be said; for instance, no one has ever explained how it is that with St. George for their patron saint, very few Englishmen loved that name till their Hanoverian Sovereigns—highly unpopular as they were—pressed it more forcibly on their notice. Sir Herbert gives us a goodly catalogue of names, some pretty, some quaint, some objectionable. It was well for poor little "Job-rakt-out-of-the-ashes" that he died quickly, and well also for the coming generation that the peculiar phase of mind no longer exists among us which could inflict injuries and insults on an unoffending infant. In "The Conquest of Dona Jacoba"—a short story written with some power—we are introduced to a singularly repulsive specimen of a Californian mother. A careful review of Dr. Gardiner's account of Montrose will attract many readers, and there are several other articles of more or less interest. We will content ourselves with a brief extract from the political one at the end of the magazine. "It remains for "Churchmen in the Principality" (says the writer after commenting on the recent debate about the Disestablishment of the Church in Wales, "and throughout England to study the "debate and the division list before the time comes "when they will have to record their votes at the "polls for or against that general Disestablish-"ment to which that of the Church in Wales must "inevitably lead."

Mr. Fletcher Moulton's paper in the *Fortnightly Review* on Old Age Pensions expresses disbelief in the notion that State-aided pensions encourage thrift. Sir Robert Ball, discussing the question, "How long can the earth sustain life?" shows that the heat-supply to be got from the sun will diminish by degrees; but it will hold out for four or five millions of years longer. Mr. Haweis, in view of the coming crisis in Morocco and an English one in Tangier. Mr. Walter Sickert thinks that "the whole soul of "the universe is in" one of Mr. Whistler's pictures—that "it is an act of divine creation." Judging by Mr. Sickert's own productions, we should hardly be inclined implicitly to accept his judgment on those of other people. Mdme. Adam's article on Woman's Place in Modern Life, Mr. F. Greenwood's on the Gladstone-Hartington controversy, Mr. Piggott's on Japanese Customs, and Mr. Mackenzie's on the Mombasa Railway, an account of Richard Browne by Mr. Swinburne, and a review of Loti's *Death and Pity* by "Ouida," are among the other contents of the number.

SHORT NOTICES.

The second edition of Lord Selborne's uniquely valuable book, *Ancient Facts and Fictions concerning Churches and Tithes* (Macmillan and Co.), contains an important supplement of forty pages in reply to Mr. Henry Clarke's misleading *History of Tithes*. Lord Selborne very calmly and very thoroughly disposes of his presumptuous adversary. In the present edition the learned author also carries farther than he did before the investigation of certain ancient documents which formed part of his case.

The *Instructions on Confirmation* (Griffith, Farran, and Co.), by R. Nathaniel Keymer, are some of the best of their kind we have ever met with. The volume differs from other works on Confirmation in this important respect, that it provides daily instruction for the candidates during a month—not at all too long a period. The arrangement of the whole is delightfully clear. Each instruction is closely packed with information. It is in skeleton form, to be expanded at the discretion of the instructor. The author is evidently both a competent theologian and a capable and experienced teacher.

An American priest, Mr. R. S. Barrett, is the compiler of an excellent book of short meditations entitled *Thought-Seed for Holy Seasons* (Griffith, Farren, and Co.). They are very pointed, very telling, and very concentrated.

In *The Cloud of Witness* (Henry Froude), Mrs. Lyttelton Gell has collected a number of extracts in prose and poetry from various great

writers, ancient and modern, intended to present points of religious teaching for daily meditation. The little volume is beautifully printed at the Clarendon Press, and contains an introduction by the Archbishop of Canterbury. Many will find it a good gift-book for Easter.

Messrs. Griffith, Farran and Co. are the publishers of Mr. Carnelley's selection and arrangement of texts and passages from Holy Scripture, *The Consolations of the Bible*. Dr. S. G. Green has supplied a preface, an index, and numerous notes.

Mr. E. H. Taylor's small book of Good Friday addresses, *Messages from the Cross* (Griffith, Farran and Co.), suffers under one disadvantage: the addresses appear to be printed *verbatim* as they were delivered. Some of the most effective sermons will not stand a test of that kind. These are excellent, but they would have taken no harm by slight revision before being printed.

Messrs. Nisbet and Co. publish, under the title, *Come unto Me*, a volume of daily readings on the Sayings of Christ, with collects, compiled by M. B. Whiting.

Canon Samuel Garratt's *Rest, Conflict, Victory* (W. Hunt and Co.) is a pious little book that needs no commendation of ours.

The S.P.C.K. publish a small volume, *Help for the Tempted*, the contents of which are arranged in the order of the Christian's threefold Baptismal Vow. Texts suitable as warnings against different forms of temptation are illustrated with historical examples taken from Holy Scripture. The S.P.C.K. also publish a simple little book of daily devotions by "C. M. T.", entitled *I Believe in the Holy Ghost*. It is dedicated to working-men in a country parish. For Sundays are provided short meditations: for week-days, pious reflections in prose and verse, with prayers.—We mention, only to recommend, Mr. C. R. Ball's manual on *Salvation* (S.P.C.K.), in which are explained its nature, its source, its manifestation, its operation, its sphere and instruments, and its conditions.—Most confidently can we also endorse Mr. W. E. Heygate's recommendation of *Plain Truths* (S.P.C.K.), a small volume of easy and simple readings on the Church Catechism, for adults, by Mr. A. Stuart King.

Messrs. Mowbray and Co. are the publishers of three little works of striking merit:—*Early Teachings about Heavenly Things* (a new and cheaper edition)—a series of Bible stories for the young, with 54 illustrations, the very best thing of its kind that we are acquainted with; *The Church Catechism Made Easy* by means of familiar illustrations, by a Sunday-school teacher; and *A Catechism of the Church*—a kind of manual very necessary for these times, and specially suitable, we should say, for distribution amongst Members of Parliament and others occupying positions of great responsibility and very little knowledge.

The *Children's Pulpit*, a year's sermons and parables for the young, by the Rev. J. R. Howatt, is extremely meritorious in most respects, though in tone a trifle too familiar to suit our taste, and rather deficient in distinctly Church teaching of any kind.

The *Child's Christian Year* (Berkeley), by E. Dyke, is well suited to the understandings of the little ones, though rather weak in places.

Human Nature (Parker & Co.) is a volume of excellent sermons by Mr. Gardner, of All Saints', Cheltenham. They are so good that we regret the introduction into one of them of so secular a topic as that of the municipal elections.

In Messrs. Cassell & Co.'s tiny series, entitled "Heart Chords," the lamented Bishop Oxenden's little book, *My Father*, has reached a third edition.

MINOR ART EXHIBITIONS.

It is always of the utmost interest to an art amateur to trace the changes or developments of style which succeeding years bring to well-known artists. But to do this it is, of course, indispensable that the respective dates of the pictures themselves should be known. At an exhibition of the kind now to be seen at Mr. McClean's Gallery in the Haymarket it is hardly to be expected that all the works shown should be of recent date, and it would be a not unwelcome addition to the catalogue if the dates were given. The collection as a whole, however, certainly strikes us as more than usually choice in quality. There are no less than four specimens from Mr. Henry Moore's studio, and singularly fine specimens they are, too. From the signature of the large-sized picture—a work in the artist's very best manner, "Summer-time off the Channel Islands"—we are pleased to find that Mr. Moore has sufficiently recovered from his recent severe accident to be able to resume his painting. Both sea and sky in this picture are rendered with undiminished skill, vigour, and truthfulness. Of smaller size and greyer in tone is another work, "Early Morning, Fishing-Boats going out." The other two paintings by this artist are small. One, with a dark blue sea, is called "A Bright Day in the Channel." The other, quite a gem in its way ("At the End of the Goodwin Sands"), a marvellous rendering of blue and green sea churned by cross currents, the delicately drawn sky contrasting finely with the stirred-up waters below. Mr. H. W. B. Davis is represented by a small and very careful study of Highland cattle; Mr. Peter Graham by two pictures. Of these one is a large and important work, "Caledonia Stern and Wild"—black-brown cattle seen against a luminous white mist, through a break in which is disclosed a bit of turquoise-blue sky, all in harmony with the green and other rich dark tints of the ground. The sea-piece, "The Bulwarks of Scotland," with its great rocks and the rough water rushing and tossing between, is a characteristic work. Mr. Wimperis's "On Aislaby Moor," with an expanse of undulating downs in the distance, and furze, sheep, and heather in the foreground; Mr. Boughton's "At Marken on the Zuyder Zee," with a peasant-woman clad in a local costume, and a number of little Dutch children similarly attired occupied with a boat; and Mr. Burton Barber's "Lucky Dog"—a small puppy being caressed on the shoulder of a young lady—are each worthy of notice. Mr. Godward's desire to follow in Mr. Tadema's footsteps is better realised on the small scale of the Pompeian scene (where the influence of the master example is recognisable) than in the larger and more ambitious picture, "The Rose," where the pose of the girl's head produces an awkward effect: the flesh-tints contrast disagreeably with the surroundings, and the effect of a certain blue in the raiment is supremely discordant with the blue of the sea. There is considerable charm in Mr. G. Clausen's "Little Brittany Peasant Girl," as also in M. L'Hermitte's graceful and pretty "Little Haymaker." The minute finish of M. Jacquet's "Grande Dame" realises, we suppose, the artist's sole aim. The same may be said of C. Seiler's "Meditation," where, however, the crude scarlet colour of the robe is certainly not that used by Cardinals, whose correct shade of red (for the *soutane*, not for the skull-cap) is more that of a flamingo's plumage, as is fairly well shown here by T. G. Vibert (41). L. Cima's little Venetian studies are pretty. Geza Vastagh shows a fine life-sized study of a lion's head. Last, but not least, mention must be made of C. Van Haanen's undeniably clever and harmonious in treatment, yet in feeling rather unrefined and realistic, painting of two Venetian girls, called "Dark and Fair."

The French Gallery in Pall-mall has three works by Corot; all, as usual, very feathery in texture, devoid of colour, and generally full of mannerisms. The best of the three is the largest—"Le Clocher de St. Nicholas, près Arras." There need be no difficulty about securing colour-harmony when all pigments are banished from your pallette except greys, browns, and drabs. J. F. Millet's "l'Amour Vainqueur"—a little mob of cupids in a wood hauling a reluctant nymph along by a piece of drapery—is not very interesting. Fautin Latour's "Bather" and "Water Nymph" are merely studies. "A Servian War Dance," by P. Joanowich, is full of incident, and the figures are very expressive; but the colour is rather coarse. J. L. Gérôme's "Flower of the Harem"—a girl leaning against a wall—has beautifully-painted drapery, but a regrettable attempt to combine two opposing reds with each other and with a green. We have no sympathy at all with Professor Fritz von Uhde's aim in painting "Der Aeilige Abend." The picture is an attempt to pourtray realistically, with modern German accessories, the situation of the Holy Pair, Joseph and Mary, on the first Christmas Eve, when "there was no room for them in the inn." Doubtless there is a large class of people who will entirely approve this way of bringing the Gospel narrative down to the level of ordinary human experience. The subject, however interesting, is too large to be discussed here. It involves the whole question of realistic naturalism in religious art. We will only observe that events essentially supernatural in their character, universal in their effects, infinite in their relations, and eternal in their significance, rank in a category of their own, and that any artistic treatment of them that ignores these considerations stands condemned *ipso facto* as faulty. We turn next to M. Fauvel's enormous canvas—far larger than is necessary or desirable for any landscape—"Les Fonds de Beaurepaire." Let any candid person compare this pretentious piece of work with any picture belonging to our school of English landscape-painting. He can hardly fail to note its inferiority in respect of almost every quality that a good picture should have. The sky is poor and jejune to a degree. The atmosphere—and this on a summer day!—utterly lacks sun. The greens are hard and metallic. The thing as a whole gives no pleasure. One receives no impression of its being true to nature. Professor C. Seiler is better represented here than in the other Gallery we have noticed. "The Disputed Boundary" shows three old-world figures studying a map. The room is full of ancient furniture, ornaments, tapestry, and so forth; the whole being rendered with the extraordinary finish for which the artist is famous. But his masterpiece is "A Critical Move"—a group of two chess-players and two onlookers. The marvellous execution of every detail, and especially the exquisite painting of the attire of the two principal figures, which reproduces with absolute fidelity the surface, texture, and colour of the materials; and, even more, the cleverness with which the expressions of the faces are made to tell their own story—all this is worth noting. In M. de Munkacsy's "The Rivals" there is certainly no lack of colour—but what coarse colours! And what painful combinations! M. Bellecour's scene of "French Sailors Landing" is very Frith-like in its figures, with the addition of an impossible sea for background. "The Midday Meal," by Josef Israels, is worthy of notice; and so is Professor Firle's "Rehearsal"—two girls practising a piece at the piano. "An Idyll," by M. Barbadon, is the nearest approach to a genuine bit of nature in landscape to be found here.

Cardinal Manning used to tell a humorous story of his early experiences as a temperance advocate. He was returning one night from some meeting when he met an Irish labouring man, decidedly the worse for for liquor. Dr. Manning stopped him. "You're an Irishman?" said the doctor. "Indeed, I am, your reverence," was the answer. "And a Catholic?" added the Provost, "Sure, what else would I be?" answered the inebriate. "Then why don't you take the pledge, and keep from disgracing your religion?" "I only take a drop now and then, and I'm not so far gone," answered the Irishman again. Then the future Cardinal explained that he was a priest, and he had taken the pledge. The man crossed himself. "Ah, then," said he, "I never thought I'd see such a bad day, to meet a priest that had fallen so low as to have taken the pledge; God help your reverence," said the Irishman, and walked sadly, if uncertainly away. "I suppose God did help me, or I wouldn't be a teetotaler still," was the Cardinal's comment when he told the story.

THE GENERAL ELECTION.

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C, Conservative; U, Unionist; G, Gladstonite; P, Parnellite; AP, Anti-Parnellite; Lab, Labour; * Sitting Member.

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DOUBLE ACROSTIC.

ACROSTIC RULES:

A Prize of One Guinea is given every month for the successful solution of the Acrostics appearing in the *John Bull*.

The present monthly competition will include the Acrostics that are given on April 2, 9, 16, 23, and 30.

At the end of the month, in case competitors tie, they will proceed to guess off the ties, being debarred from prize-winning in the fresh monthly competition so long as they are engaged in contesting the ties.

No competitor can gain more than two Monthly Prizes in the course of the year.

All solutions must be forwarded not later than the Monday week following the appearance of the Acrostic addressed to the ACROSTIC EDITOR of the *John Bull*, 6, Whitefriars-street, Fleet-street, E.C., and signed by a pseudonym of not inordinate length.

Alternatives to the number of three are allowed.

All solutions received are acknowledged, whether correct or not.

ANSWER TO DOUBLE ACROSTIC, No. 4.

(MARCH, 1892.)

1. P	OUC	H
2. A	PPI	A
3. R	UBRI	C
4. K	NAPSAC	K

Solutions have been received from Dunston, The Griffin, Chameleon, E.A.F., Doobeg, White Hat, Iden, Garbir, Hadji, E.V.P., Remlaw, Robin, Molly, Elle, M.A.E.B., Chelmsford, Sociable, Boozlewax, Grasmere, and Ancient Briton.

DOUBLE ACROSTIC, No. 2.

(APRIL, 1892.)

PROEM.

No difference can I see, they surely seem the same,
Though scientific men give each a special name.

1.

More dreaded in the East than in the West.

2.

To angler and seamstress this is of use.

3.

In Southern clime is ever at the best.

4.

A wine of Italy, drink if you choose.

5.

Most ordinary form of table known.

6.

Full oft depicted with a hound you find.

7.

This comes full near to reason you must own.

8.

Here Christian fleets against the Turk combined.

9.

If one you make, your chance is surely flown.

Among some stories of shooting parties at the Duke of Rutland's shooting boxes, told by the present Duke's nephew, Mr. George Manners, in the *National Review*, there is one relating to the Prince of Wales's visit to Longshaw (the Derbyshire shooting box) in 1875. The late Duke had a favourite retriever called Prince. One night, at dinner, the conversation turned on this dog, and the Duke said that lately he had not been behaving well. The subject dropped. Next day the Princess came out to luncheon with the shooters. The carriage drove up just before a drive. Her Royal Highness waited until it was over, and then walked up to where the Duke, who was the nearest gun, was busy picking up his birds. "Well, Duke," she said, "and how is the Prince behaving to-day? Pretty well, I hope?" "Very badly, indeed, ma'am," the Duke replied. "He won't pick up his birds. If he doesn't behave better after luncheon I will send him home." The Princess was naturally astonished; but she said nothing, and went on to luncheon. A little later the Duke was informed that it was the Prince that had been inquired after—not the dog—and so hastened to make his apologies.

JOHN BULL.

LONDON, April 9.

Sir Charles Tupper, in discussing in the pages of the *Nineteenth Century* the question of Imperial Federation has some remarks on the commercial questions involved that merit attention. He says:—"While my critics have challenged the accuracy of my assertion that the small duty suggested on foreign corn would not increase the price of the loaf, none of them have condescended to refute the evidence I submitted in support of that opinion. I took the prices of corn at Mark Lane for two years, and showed that an increase of 5s. per quarter did not raise the cost of bread; in fact, it was only when the increase reached 10s. that a halfpenny was added to the 4lb. loaf. I have not seen any refutation of the clear and concise statements of Lord Dunraven on this question in this review for March, 1891. He said:—

"The duty on wheat in France in 1882 was only 2·8d. per cwt.; in 1885 it was raised to 15d. per cwt., or 536 per cent. According to some economists, the price of wheat should have gone up in like proportion, and the masses have had to pay dearer for their bread. But what are the facts? The price of wheat actually fell from an average of 10-08s. per cwt. in 1883, the year following the low duty, to 9.29 in 1886, the year following the increased duty, or 8 per cent. Instead of the poor man in France having to pay dearer for his bread, he paid less in 1886 than in 1883, as the following table shows:—

Bread.	1883.	1884.	1885.	1886.
	d.	d.	d.	d.
First quality ...	1·57	1·49	1·39	1·39
Second quality	1·35	1·26	1·17	1·22
Third quality...	1·17	1·13	1·04	1·09

In Germany, too, I find the same results follow from increased duties. Wheat went down from 10·30s. per cwt. in 1882, when the duty was 6d. per cwt., to 9·39s. per cwt. in 1889, or 9 per cent., when the duty was 2s. 6d. per cwt., or 500 per cent. higher, while bread remained at about the same price. Internal development appears in both these cases to have more than compensated for any restriction of foreign imports, and it is only fair to remember that the resources of the British empire in respect of food supply are immeasurably greater than those of France or Germany.

"Sir Michael Hicks-Beach, I am aware, said a short time ago in the House of Commons: 'Supposing a duty is imposed upon these articles coming from foreign countries here, what would be the natural effect? The price would be raised by something more than the duty. If the price was not raised what good would it be to the colonies?' I do not despair of convincing the President of the Board of Trade that the price would not be increased, and that the result would be an immense advantage to both Great Britain and her colonies. I respectfully submit that the price of corn is controlled not by the cost of production, of freight or insurance, or of the duty, but by the question of demand and supply. I have already given the testimony of a gentleman well acquainted with both Canada and the United States, Sir Lyon Playfair, that in a few years the United States will have no corn for export, and that Canada will be able to supply all that now comes from that country. Mr. Staveley Hill, M.P., who has an intimate personal knowledge of the great Canadian North-West, said at a conference of the Midland Union of Conservative Associations last July:—

"He knew Canada and Manitoba well, and he believed that during the next ten years they would be able to supply all that amount of grain which the population of England required, and which could not be supplied by England itself. If that was so supplemented by grain from other colonies, we should see ourselves absolutely independent of any grain coming from Russia, the United States, France, or any other countries that put on prohibitive duty.

"The *New York Sun*, in a recent issue, went into a series of calculations which show that in about seven years the surplus corn of the United States will be required for the consumption of its own population. All this points to the necessity of stimulating the production of corn in India, Canada, and Australasia in such a way as fully to meet the demand in this country. The imposition of a small duty in the meantime will not stop the supply from the United States, for the best of reasons, that they have no other market so good, even if they had to add five shillings a quarter to the freight and insurance they now pay. It does not matter to the buyer whether the wheat pays ten cents freight, as it may do if grown near the sea-coast, or forty cents. if grown in Manitoba. The cost of getting it to market is paid by the seller, whether freight or duty. In 1887, wheat in London brought 7s. 3d., in 1890 4s. per bushel, a difference of 45 per cent., yet this fall in price did not lessen production. I will now endeavour to show Sir Michael Hicks-Beach how both England and the colonies may be benefited without an increase in the price. The State of Dakota, in the United States, and the Province of Manitoba lie side by side, and are both famous for the production of the finest wheat in the world. Where will the hundreds of thousands of agriculturists seeking homes annually in the New World go if the wheat raised in the Canadian North-West comes into this great mart free, while that grown in Dakota pays 5s. a quarter before it can compete with it? In a short time a large number of men would, under these circumstances, take their capital and industry to build up Canada, who would otherwise go under a foreign flag instead of becoming a source of wealth and strength to the empire. But what will be the effect upon the artisans of this country? Let me answer that question in the words of Sir William Leng at a recent meeting of the Sheffield Chamber of Commerce. He said:—

"'In other words, one Australian settler, with a wife and three children is about as good a customer as sixty Americans, seventy-five Germans, or seventy Frenchmen. One million such families would be worth as much to British labour as the whole American nation. Twenty shillings' worth of colonial produce secures a demand for nineteen shillings' worth of British labour products. Every quarter of wheat imported from Australia secures from fifteen to twenty times the trade and employment a quarter of American wheat does; and every quarter from Canada thirty-five times as much as one from Russia.'

"I think I have shown that the price would not be increased by the imposition of the duty, but even if it were it would be to an insignificant extent, and the consumer could be relieved in other ways. Mr. Chaplain, the Minister of Agriculture, laid a return upon the table of the House of Commons in April, 1891, which showed that the duty of 1s. per quarter remitted in 1869 had caused no decrease in the price of bread, and that if it had been continued it would have produced over £2,000,000 of revenue in 1890. It is, therefore, obvious that the proposed duty would furnish the Chancellor of the Exchequer with the means of reducing the duty on foreign teas and coffee to a much greater extent than would meet any possible enhanced cost of bread.

Writing to a contemporary on "The Dynamite Scare in Paris," Mr. Richard Davey makes the following true and pertinent observations:—"The real cause for wonderment, to my mind, is that worse has not happened. For the past fifteen years the French Government has systematically dechristianised the lower orders. Not only has religion been banished from the army, navy, universities, hospitals, prisons, and schools, but anti-religious opinions openly taught. I have known little children, coming out of the Parisian communal schools and passing an open church-door, insult in the most flagrant manner ladies and gentlemen passing in and out of the sacred edifice by uttering the most horrible blasphemies. Some months ago a band of these little wretches stopped in front of Notre Dame. The doors were open, and a view of the illuminated high altar was visible. A man who accompanied the schoolboys pointed to it, saying, 'Regardez un peu, les calottins qui adorent le Cochon'—*le Cochon* meant the Sacrament; whereupon all the children made an indecent gesture and ran off laughing at 'les calottins.'

"Meantime the Anarchists and Socialists have been permitted a degree of licence which would appear incredible to anybody who has not attended their meetings. I remember going to three or four of them when I was in Paris in 1889. I then heard men and women absolutely frenzied with excitement, advocating (amid the frantic applause of hundreds of people, mostly belonging to the dangerous classes) the destruction of churches, the plunder of the mansions of the rich, and the wholesale massacre of priests, aristocrats, and capitalists. These meetings have been taking place all over Paris, for years; and now that the poor ignorant wretches who take part in them are carrying their theories into practice people hold up their hands in astonishment! Meanwhile the Church has been fettered in every way, and her influence—the only moral influence the Latin races acknowledge—systematically lessened and degraded. A thousand newspapers harp every day on the same theme—Down with religion! death to the priests! The *Siècle*, in its ponderous style, in its every issue tells its readers that science has killed Christianity, and the other so-called Liberal papers never miss an opportunity to ridicule every form of religion. Only a week ago a widely-read Parisian paper was publishing as a serial a comic life of Christ. If you will but take the trouble to look over a collection of illustrated Parisian papers published this week, you will see for yourself the kind of coarse engravings which form their frontispieces. They invariably illustrate either dreadful crimes or else are grossly indecent. The kiosks on the boulevards teem with these atrocious pictures, some of which are highly coloured, and the photograph shops, even in streets like the Rue de Rivoli, carry on openly a demoralising traffic in obscene pictures. The literature of the country has become proverbial all the world over, and the drama is, more frequently than not, the reverse of edifying. Under these circumstances is it surprising that weak-minded and excitable wretches, fed upon all this pernicious rubbish, should occasionally carry into practice the evil theories they have been taught?

"It is time, methinks, for the world to see for itself that a godless education makes a godless people, and that a nation which teaches its children that there is no God and no future state cannot expect to retain the benefits of a civilisation which is the result of Christianity. The philosophers may be right. Perchance there is no God, no Christ, no Heaven, and no Hell. If this be the case, the Anarchists are quite logical. Every vestige of Christian civilisation must be banished, and an entirely new order must take its place. If the only heaven, and the only place man is ever to enjoy, is upon this earth, it is an outrage to common sense that there should be either master or men, or any sort of social, or even intellectual, distinction between man and man. For years past the Anarchists of Paris have published as their watchword, 'Ni Dieu, ni maître;' and now they are beginning to carry their oft-repeated threats into execution, and the Parisians are surprised!"

It may be interesting at the present time to recall some of the more important dynamite outrages which have occurred in the United Kingdom:—

1881.

January 14.—Attempt to blow up Salford barracks by dynamite: one boy killed and another injured.

March 16.—Attempt to injure the Mansion House, London, by gunpowder.

May 16.—Attempt to blow up police barracks at Liverpool with gunpowder.

June 10.—Attempt to blow up Townhall, Liverpool, by infernal machine.

June 14.—Gunpowder exploded against police-station near Edinburgh.

June 30.—Importation of six infernal machines at Liverpool from America.

July 2.—Importation of four similar machines at Liverpool.

August 15.—Sandboat moored in the Tay at Perth blown up with dynamite.

September.—Attempt at gunpowder explosion at the barracks, Castlebar.

1882.

February 18.—Infernal machines sent to various persons inEdinburgh. Eight persons injured.

March 26.—Attempt to blow up Weston-house, Galway, with dynamite.

March 27.—Explosion of shell thrown into a house in Letterkenny.

April 2.—Attempt to destroy police barrack in Limerick by dynamite.

May 12.—Attempted explosion of gunpowder at Mansion-house, London.

1883.

January 20.—Dynamite explosion at gasworks, Glasgow.

January 21.—Dynamite explosion at Possilbridge, Glasgow. Three persons injured.

January 21.—Dynamite explosion at Buchanan-street Station, Glasgow.

March 15.—Dynamite explosion at Local Government Board Office, Whitehall.

March 15.—Dynamite explosion at *Times* Office.

April.—Two infernal machines, containing dynamite, discovered at Liverpool.

April.—Discovery of a factory of nitro-glycerine at Birmingham, and of a large amount of nitro-glycerine brought thence to London.

October 30.—Explosion on Metropolitan Railway, between Charing-cross and Westminster.

October 30.—Explosion on Metropolitan Railway, near Praed-street: sixty-two persons injured.

November.—Two infernal machines discovered in Westminster.

1884.

January.—Discovery of slabs of Atlas powder in Primrose-hill tunnel.

February.—Explosion in cloak-room at Victoria Station of Atlas powder.

February 27.—Discovery of a bag containing Atlas powder, with clockwork and detonators, at Charing-cross Station.

February 28.—Similar discovery at Paddington Station.

March 1.—Similar discovery at Ludgate-hill Station.

April.—Discovery of three metal bombs, containing dynamite, at Birkenhead.

May 30.—Explosion of dynamite at Junior Carlton Club: 14 persons injured.

May 30.—Dynamite explosion at Sir W. W. Wynn's house, St. James's-square.

May 30.—Dynamite explosion in Scotland-yard, severely injuring several persons.

May 30.—Discovery of Atlas powder, with fuse and detonators, in Trafalgar-square.

November 28.—Attempted destruction by dynamite of house near Tralee.

December 13.—Dynamite explosion under London-bridge.

1885.

January 2.—Explosion in Gower-street tunnel of Metropolitan Railway.

January 24.—Explosion in Tower of London; four persons injured, and damage done to Armoury.

January 24.—Explosion in Westminster Hall. Three persons severely injured and others slightly, and damage done to Hall and surroundings.

January 24.—Explosion in House of Commons: damage done to Houses of Parliament.

February.—Discovery of dynamite in Harrow-road.

March 9.—Discovery of Atlas powder at Bootle.

Explosion of infernal machine at Admiralty. Mr. Swainson, in whose room the explosion occurred, sustained severe injuries.

1886.

March.—Explosion at house of manager of South Medomsley Colliery, Durham.

June.—Dynamite explosion at new reservoir at Callington.

August.—Explosives thrown among crowd at Orange demonstration at Derry.

1887.

January.—Gunpowder explosion at Dudley.

February.—Attempted dynamite outrage near Kildysart, at the residence of Recorder of Galway.

March.—Injury to man near Preston, by infernal machine.

March.—Attempted injury by explosive to canal near Preston.

April.—Gunpowder explosion at house at Newcastle West, occupied by Mr. John Murphy.

May.—Three outrages with explosives in Hebburn, Durham.

July.—Attempt to injure police station at Llanerchymedd by gunpowder.

August.—Attempt to injure railway bridge at Ennis with dynamite.

October.—Malicious explosion at house of County Inspector Ridge, Royal Irish Constabulary, at Cavan.

November.—Discovery of dynamite conspiracy between Callan and Harkins.

December.—Attempt to injure residence of High Sheriff of Kerry, at Listowel.

December.—Explosion of infernal machine on the premises of a person at Macroom who had offended the Land League.

1888.

Five minor outrages or attempts at explosion in Ireland—at Ennis, Listowel, Letterkenny, Coleraine, and Skibbereen.

1889.

September.—Explosion of infernal machine in Mr. Smith Barry's office, near Tipperary.

November.—Attempt by means of infernal machine to blow up police and bailiffs engaged in carrying out evictions on Lord Clanricarde's estate, near Woodford, co. Galway.

November.—Attempt to explode infernal machine at Rochdale School Board office.

1890.

January.—Explosion of infernal machine at Macroom.

March.—Destruction of hut near Toome Station by explosion.

July.—Attempt to explode infernal machine at Falmouth Custom House.

September.—Explosion of gunpowder at surgery occupied by chairman of Town Commissioners, Tipperary.

1891.

January.—Malicious explosion at gasworks near Glasgow.

November.—Malicious explosion in houses at Croscombe, Somerset.

December.—Malicious explosion in the offices of the Chief Secretary, Dublin Castle.

With regard to the heavy crop of outrages between 1881 and 1885, twenty-nine persons were convicted in connection therewith, and sentenced as follows:—Seventeen to penal servitude for life; two for twenty years, one for fourteen years, one for twelve years, one for eight years, and five for seven years, one to hard labour for two years, and one for twelve months. This is exclusive of the three men who, there is no reasonable doubt, lost their lives in the attempt on London Bridge in December, 1884. It is also exclusive of the conviction (in 1888) of Callan and Harkins (under the Act of 1883) for their conspiracy in the first-named year. They were each sentenced to fifteen years' penal servitude.

Outrages with explosives have occurred during this period in foreign countries. In 1886 outrages with explosives occurred, or were attempted, at Chicago, Lyons, Marseilles, St. Etienne, Décazeville, Barcelona, and in Belgium; in 1887, on board the *Guyandotte* off Long Branch (New York), on board the *Queen of New York*, under tramcars and in the opera house at San Francisco, at Altona, at Lyons, at St. Etienne, at Bessèges, at Montmartre, at Toulon, at Madrid, at La Louvière, and at Trivières; in 1888, at Madrid, in Paris (five), at Aurora (Ill.); in 1889, in Japan (two), at San Sebastian, at Oporto, at Barcelona, at Valencia (two), at Rome, at Zurich, at Seattle (U.S.A.), at New York; in 1890, at Trieste, at Valencia, in Madrid, at Belgrade, at La Grande Chartreuse; in 1891, in Bohemia (two), at Trieste, in Belgium (several), at Sofia, at Valparaiso, at Commentry (Allier), in the Rue de Berri (Paris), at a suburban police-station (Paris), in Paris three letters containing explosives sent to persons of position; at Nantes, at Langres, at Blumenan, in Pressburg; at Leghorn (two or three), in Rome, at Lisbon, at a schoolhouse in Russia (ten killed and twelve injured); in Bessarabia, at Kimberley, in the United States (several).

Sir Robert Ball, F.R.S., discussing in the *Fortnightly Review* the question, "How long can the earth sustain life," says that the facts of paleontology show us that multitudes of races of animals have had their little day, and vanished. It may be that the intelligence of man shall be able to cope with the deadly influences that are around him, and that thus the human race may be preserved from the annihilation that seems to await all unintelligent races of animals. Man has preserved at least one species of animal from the extinction which to all appearance would otherwise have overtaken it. The camel, as a wild animal, is wholly extinct. It is to the llamas and alpacas of Peru that we have to look for the nearest wild animals to the ship of the desert, which has from time immemorial been domesticated in the East. It is at least conceivable that what man has been able to do for other races of animals he can also do on behalf of that race to which he himself belongs. But, though man might successfully combat some of the agents seeking for his destruction, there is certainly one that it would be wholly beyond his power to subdue. The possibility of the continued existence of the human race depends fundamentally upon the question of heat. If heat, or what is equivalent to heat, does not last, then man cannot last either. The available heat generally comes from the sun. It may be used directly, or it may be and often is used indirectly. It is sun heat in a modified form which radiates from a coal fire in the drawing-room or from a log fire in the backwoods. Before discussing the prospect of the duration of sunbeams we may first consider a few other less important sources of heat. So far as coal goes, as it is limited in quantity, it can offer no perennial supply. Doubtless there is in the earth some quantity of other materials capable of undergoing a chemical change in the course of which heat is evolved. The amount of heat that can arise from such sources is strictly limited. As to the internal heat of the earth due to the incandescent state of its interior. Here there is no doubt a large store of energy, but still it is of limited quantity, and it is also on the wane. Again, there is the energy which the earth possesses in virtue of its rapid rotation on its axis. The action of the tides enables this form of earth-energy to be transformed into heat. But the quantity of energy which the earth possesses by reason of its rotation is of limited amount, and is steadily being dissipated. It becomes of the utmost interest to inquire whether the sun's heat can be calculated on indefinitely. The sun contains just a certain number of units of heat actual or potential, and he is at the present moment shedding that heat around with the most appalling extravagance. It may indeed be urged that there is no apparent decline in the warmth of the sun and the brilliancy of the light that he diffuses. Yet the incessant radiation from the sun must be producing a profound effect on its stores of energy. We can only suppose that such is the mighty mass of the sun, such the prodigious supply of heat it contains, that the grand transformation through which it is passing proceeds at a rate so slow that, during the ages accessible to our observations, the results achieved have been imperceptible. We cannot, however, attribute to the sun any miraculous power of generating heat. The sun's heat travels off to the depths of space, and as to what may become of it there we have no information. The heat scattered from the sun still exists at least as ethereal vibration if in no other form. But this energy so copiously dispensed is lost to our solar system. The energy of the system is surely declining. It was long a mystery how the sun was able to retain its heat so as to continually supply its prodigious rate of expenditure. The old suppositions were shown to be utterly insufficient. One was that as the sun was so vast the process of cooling would proceed with such extreme slowness as to be imperceptible in the periods as those over which our knowledge extends. But actual calculation shows that if the sun be regarded merely as a white-hot solid globe, the effect of the loss would become speedily apparent. The sun would fall some degrees in temperature each year. Another supposition is that elements seeking chemical union may exist in the sun in such profusion that by their combination a sufficient quantity of heat is liberated. But it appears clear that chemical action is a wholly inadequate method of accounting for solar radiation. The supposition that the sun is a burning globe, like

the supposition of the sun as a cooling solid globe, is quite inadequate to explain the marvellous persistence with which, for countless ages, the orb of day has distributed its beams. It has been sometimes suggested that the dashing of meteoric matter into the sun from outside may afford the requisite supply of energy. No doubt the plunge of a meteor into the sun's atmosphere with the terrific velocity which it will necessarily acquire in consequence of the attraction of the sun, is accompanied by the transformation of the energy of the meteor's movement into light and heat. It can, however, be shown that there are not enough meteors in existence to supply a sufficient quantity of heat to the sun to compensate the loss by radiation.

To Helmholtz we are indebted for the true solution of the problem. The sun is in no sense a solid body. It seems very unlikely that any portion of it possesses the properties of a solid; certainly not those exterior parts which are accessible to our observation. A gaseous globe like the sun, when it parts with its heat, observes laws very different from those which a cooling solid follows. As the heat disappears by radiation the solid body contracts; the gaseous objects, however, decreases in general much more than a solid body would do for the same loss of heat. The solid, as it loses heat, also loses temperature; the gas, on the other hand, does not necessarily lose temperature even though it is losing heat. Indeed, it may happen that the very fact that the gaseous globe is losing heat may be the cause of its actually gaining in temperature and becoming hotter. The globe of gas unquestionally radiates heat and loses it, and the globe, in consequence of that loss, shrinks to a smaller size. The heat left in the globe is exhibited in a body of reduced dimensions, and in that smaller body the heat shows to such advantage that the globe actually exhibits a temperature hotter than before the loss of heat took place. In the facts just mentioned we have an explanation of the sustained heat of the sun. It is calculated that a shrinkage of 1—10,000th part of its diameter would represent an expenditure of heat sufficient for 2,000 years. The prodigious radiation of the sun during all the centuries of history can be accounted for without any alteration in the dimensions of the great luminary having yet become appreciable.

But there is a boundary to the prospect. As the loss of heat goes on, the gaseous parts will turn into liquids, and as the process is still further protracted, the liquids will transform into solids. There is no doubt whatever that the sun, which is now losing heat, even if not yet actually falling in temperature, must, at some time, begin to lose its temperature. Then, of course, its capacity for radiating heat will begin to abate. The heat received by the earth from the great centre of our system must, of course, decline. There seems no escape from the conclusion that the continuous loss of solar heat must still go on, so that the sun will pass through the various stages of brilliant incandescence, of glowing redness, of dull redness, until it ultimately becomes a dark and non-luminous star. In this final state the sun will literally join the majority. Every analogy would teach us that the dark and non-luminous bodies in the universe are far more numerous than the brilliant suns. We can never see the dark objects, we can discern their presence only indirectly. All the stars that we can see are merely those bodies which at this epoch of their career happen for the time to be so highly heated as to be luminous. There is thus a distinct limit to man's existence on the earth, dictated by the ultimate exhaustion of the sun. It seems that the sun may hold out for 4,000,000 years, or for 5,000,000 years, but not for 10,000,000 years. It may be that the heat was originally imparted to the sun as the result of some great collision between two bodies which were both dark before the collision took place, so that, in fact, the two dark masses coalesced into a vast nebula from which the whole of our system has been evolved. It is conceivable that the sun may be reinvigorated by a similar process. But so terrific a convulsion would be fatal to life in the solar system. The human race is as mortal as the individual, and, so far as we know, its span cannot under any circumstances be run out beyond a number of millions of years which can certainly be told on the fingers of both hands, and probably on the fingers of one.

At the Houses of Parliament this day week the Standard Yard Measure and the Standard Pound Weight, enclosed in the wall of the great staircase at the House of Commons, were taken out for the purpose of comparison with the Imperial Yard and Pound kept in the custody of the Board of Trade. The standards were first deposited in this receptacle in 1853, and this is the third test they have undergone. All weights and measures in the Realm are regulated by certain material standards such as those immured in the Houses of Parliament. There are no natural constants by means of which such standards could be restored in the event of their being lost or injured, and hence Parliament has required that exact copies of the Imperial standards of measure and weight should be kept, one in this wall, one at the Mint, one in the custody of the Royal Society, and the fourth at the Greenwich Observatory. They are carefully preserved in order that from time to time they may be compared with the Imperial Standards. The Standard Yard, which is a bar of bronze, is enclosed and sealed in an oak box, and the Standard Pound, which is of platinum, is deposited in a case of silver gilt, next in one of solid bronze, then in a mahogany box, fourthly in a leaden case, and lastly in a mahogany box. The weight is first wrapped in a kind of paper, quite free from silica, and therefore not liable to cause friction. Mr. H. J. Chaney, the Superintendent of Standards at the Board of Trade, who conducted the tests, wore gloves of soft leather in handling the weight, which is not touched at all by the bare hand. The top of the weight is marked "P.S. 1844 1lb.," and turns the scale in vacuum at 7,000 grains. In order to ensure an absolutely accurate test, two instruments have been devised, one a microscopic comparator, which will detect an error of the one hundred-thousandth part of an inch, and the other a balance of precision, which will show so minute a variation as that of the ten thousandth part of a grain. Mr. Chaney subjected the yard measure and the pound weight to a test of some duration, at the end of which he said:—"I have finished the comparison of immured Standards with the Imperial Standard, and I find that they are in the same condition as when they were deposited in 1872. The comparison has been made within the following limits—the pound has been compared within the ten thousandth part of a a grain, and the yard measure within the one hundred thousandth part of an inch. These are limits hardly appreciable even in scientific work." Unless some unforeseen occurrence happens, the next examination need not be made for another twenty years. The sacred cubit of the Jews was kept at the Temple in Jerusalem and the Roman unit of length was marked on the Capitol. In the Pyx Chapel in Westminster Abbey there is also another instance of historical record—an unbroken record of eight centuries. This chapel has been used as a place of deposit for standards since the Norman period, the standards of the reigns of Henry VII. and of Queen Elizabeth being still in good preservation.

In the new volume of *Count von Moltke's Memoirs* there is an interesting account of his complete surprise on hearing of the declaration of war in 1870. The summer of that year found the Moltke family all united at Kreisau. In the afternoon of July 15 the Count had driven out with his brother Adolf, his sister-in-law, and their two daughters in an open carriage. He himself was driving. As they were crossing a ford over the river Peile a telegraph messenger who was just crossing the narrow footbridge called out to him. Moltke drew rein, and stretched out his hand for the telegram, opened it, read it, and quietly put it in his pocket. He then drove on, never even by a sign betraying what was in the telegram. He only appeared more silent than usual, and his companions noticed that his thoughts now and then wandered away from the horses, the carriage once striking against a curb-stone. When they reached home he sprang from the box and said to his brother, who followed him into the house, "It's a stupid affair. I must leave for Berlin to-night." He then went into his study, where he remained till tea time. At tea he suddenly jumped up, struck his fist on the table and cried out, "Let them come! With or without South Germany, we are prepared." Without further explanation he went to his room, where he remained till it was time to start. It was only later that his relations learned that the telegram contained the communication that the King considered war unavoidable, and intended mobilising the army.

In an article on "The Nestors of Hunting," in *Baily's Magazine*, "Borderer" tells the following story on the authority of Mr. Corbet of Shropshire:—Once upon a time there was a worthy citizen who, having made money, thought that he would go and live in the country. In due course he bought an estate, and in due time the "Co." ran down to see his old partner. On the road—for this was a long time ago—he quietly made some inquiry as to how the new proprietor was getting on. Coachee's answer was everything that could be desired. He was *such* a nice gentleman, did *such* a power of good, everybody was *so* fond of him; and so on. The visit was altogether so pleasant that a few months after Mr. "Co." volunteered another visit. He got his seat on the box again, but Mr. Coachman scarcely seemed to notice him. At last came the customary inquiry as to how they were getting on at The Priory. "Oh, but don't ask me, sir. I'd rather not say anything about them, if you please." "Why, what's wrong?" The coachman only shook his head, and looked graver than ever. "He hasn't taken to drinking, I hope?"—"No, not he; wish he had." "Well, he isn't screwing down his tenants?"—"Why, bless you! he's a regular model landlord; pays what they likes and when they likes." He hasn't got to interfering in party politics?"—"No, no; he ain't such a fool as that." "What is it, then?"—"What is it? Why, he's shot a fox! Shot a fox in broad daylight, on his own grounds, and he's a lost man. His character's gone, sir. The gentlemen won't sit in the same room with him, and the parson of the parish won't speak to him!"

Mr. J. A. Froude, whose appointment to the Regius Professorship of Modern History in the room of the late Professor Freeman is announced, is 74 years of age. He is a native of Devonshire, his father having been an Archdeacon. Mr. Froude was educated at Westminster and Oriel. The publication of *The Nemesis of Faith*, in 1848, led to the resignation of his Fellowship. Two years later he began to contribute articles to the *Westminster Review* and to *Frazer's Magazine*. His *Short Stories*, which had appeared in various periodicals, were published in 1867. Mr. Froude's *History* was published in twelve volumes between 1856 and 1870. In 1869 he was installed as Rector of St. Andrew's. He went to America on a lecturing tour in 1872, and his lectures, which dealt with the relations between England and Ireland, gave great offence to the American-Irish. Under the administration of the Colonial Department by the late Lord Carnarvon, Mr. Froude investigated the Kaffir insurrection in 1874. He published *Reminiscences* and a biography of Carlyle in 1881 and 1882, and afterwards took a trip round the world, an account of which is given in *Oceana*. Since his return he has published several books, his latest being a *Life of Lord Beaconsfield*. It may be taken for granted that Mr. Froude's appointment to the Chair occupied successively by Stubbs and Freeman will not be enthusiastically welcomed by the prevailing school of Oxford historical scholars.

The *Weekly Register* gives the following details as to the Bishop of Salford, who is the newly appointed Roman Catholic Archbishop of Westminster—or Archbishop-elect, as he will be called until he has received from Rome the pallium:—"The Archbishop-elect, whose appointment the Pontiff has now officially ratified, may be considered a disciple of his predecessor; for, as Father Herbert Vaughan, he was a member of the Community of the Oblates of St. Charles at Bayswater, when Dr. Manning was its Superior. In 1872 the see of Salford became vacant, and one of the names sent up by the canons was that of Father Herbert Vaughan. The Vaughans may be said to be a family destined for the altar and the cloister. The Bishop is the son of the late Colonel Vaughan, of Courtfield. All Colonel Vaughan's brothers became priests—one a Jesuit, one a Redemptorist, and the third the present Bishop of Plymouth. All the sisters, save one, became nuns. The next genera-

tion enlarged the record. Of Colonel Vaughan's eight sons, six entered the Church, five of those passing on Courtfield, the family property in Herefordshire, to a younger brother. With five brothers for priests, the Archbishop-elect has at least that number of sisters who have become nuns; among the rest that Clare Vaughan of whom Lady Lovat has been the recording cousin. The mother of this race of dedicated men and women was, it is interesting to note, a convert to the Roman Catholic Church; and the memory of her piety remains with her children as a benediction. From his father the Archbishop-elect inherits a practical energy which specially marks him for a position of command. He was always to the fore in the administration of county business; he volunteered for service in the Crimea; and when he got there he devised a new kind of rifle-bit for use in front of the enemy. The same love of action and ingenuity of resource will distinguish, in his new sphere, the most illustriously placed of a long family-line of soldiers and priests."

The interest of Mr. Fletcher Moulton's article on old-age pensions in the *Fortnightly Review* is perhaps all the greater because the writer is a strong Gladstonian. He says:—"I sympathise deeply with the desire to remedy the poverty of the aged; but I cannot feel that any of the schemes at present before the public are likely to effect their object. Broadly speaking, the aim of all the plans is the same; they propose to secure to all who attain a certain advanced age an adequate pension, which may be defined as such a weekly income as will enable them to live decently and free from distress without recourse to either indoor or outdoor relief. The suggestions are of two kinds—those that depend on thrift on the part of beneficiaries and those that depend upon an entirely gratuitous endowment from the State. In all the plans that depend on thrift, the money and influence of the State are used to induce the working classes to appropriate a portion of their savings to providing pensions for themselves in old age. It has been tacitly assumed that in so doing the State is encouraging a good thing, and that it is desirable that the thrift of the working classes should be diverted into this channel. If we could ensure that the action of the State would *create* this thrift, the case might be different; but the probability is that it will *only divert* it; and therefore, to justify such action, it must be shown that this is the best purpose to which the poor can dedicate their savings, or at least better than those to which at present they devote them. There appears to me no adequate reason for thinking that such is the case. The poorer classes have many wiser modes of using their spare money. The bulk of the working class are dependent for their daily bread upon their daily labour. Depression of trade or strikes, accident or sickness, may at any moment stop their earning power. Is it prudent or wise to diminish the resources upon which they would otherwise fall back by irrevocably appropriating their savings to warding off troubles distant thirty or forty years hence? He uses his money wisely who holds it ready to defend him against the dangers that are greatest and most imminent; and, subject to this, they should use what money they can spare in such way as will be most profitable in their particular position; not forgetting that money wisely expended for the benefit and proper training of children stands first in this category.

"The fundamental difficulty in all the schemes is, How do you propose to treat cases in which payments are not duly kept up? If the scheme is one for the encouragement of thrift, no matter for what purposes the savings are to be used, the answer is easy. A person unwilling or unable to continue his subscription must have the right to the surrender value of his pension. If so, the scheme forfeits all claim to be regarded as a solution of old-age pauperism. Take the other alternative. Rigidly adhere to the rule that failure to continue the contributions brings forfeiture. This undoubtedly increases the probability that the payments will be kept up. But it is only an incentive. It may stimulate the will, but it cannot give the power. The condition of the poor would not be alleviated to any substantial degree, since few of them would have been throughout their lives in a position to make the required contributions. Another scheme boldly proposes that the whole cost of the pensions should be borne by Government and defrayed out of general taxation. Little can be said against this, except that it would require an annual charge of some twenty millions! No plan of raising so large a sum has been proposed which would stand any chance of being accepted. Nor do I think that we should act wisely in accepting it if it could be found. The first twenty millions that the nation can spare could be much better employed."

Mr. Moulton, however, does not conclude that it is useless to try to remove old-age pauperism, though he objects to the forms of solution hitherto proposed. His most important suggestion is that voluntary insurance shall be encouraged, among the solvent, to the extent which would provide just a sufficient sum for the mere necessaries of life, and that the State should place this provision on the same inalienable footing as a soldier's pension. There would then be, for any one who had so provided, an income beyond the reach of misfortune, to fall back upon if necessary. The fundamental points would be—(1) that the amount should be no more than enough to enable the individual to live decently; (2) that the contributions should be irrevocably dedicated to the purpose. The payments, with their accumulations, will be credited to the contributor as an investment, and when trouble comes he will begin to receive what his total sum represents. This will not remove old-age pauperism, perhaps; but the number of aged paupers will be reduced by the elimination of those who at some time have been well-to-do. The intensity of poverty of the rest will be lessened, and the residue must be dealt with by the sympathetic and wise administration of the poor-law.

During the afternoon of April 1 a plant was placed in the lily tank of the Victoria House at the Royal Gardens, Kew, such as has never before been exhibited to the public in any part of Europe. This interesting exhibit is a fine young plant of the "double cocoanut palm" (*Ladoicea Seychellarum*); it has two leaves developed and one unexpanded, the plant is about 5ft. high, and has the large double nut still attached to it. The double cocoanut has previously defied all attempts to cultivate it in Europe. At English and at Continental botanic gardens the germination of the coco-de-mer has been a trial of skill and patience not before rewarded with success beyond a first leaf, except in the case of a plant in the Paris Jardin des Plantes. The Parisian plant is not so large, nor is it growing so rapidly as the one at Kew. The germination of the double cocoanut takes nearly two years, and after repeated failures, Kew has gained one more honour by being the first garden to publicly exhibit a well-grown plant of this wonderful palm, which the late General Gordon took such an interest in. The coco-de-mer is endemic to three of the Seychelle Islands, which lie about eight degrees north of Madagascar. The nuts are often large enough to hold six to eight pints, they are very strong, and several beautifully carved and polished specimens may be seen in the No. 2 Kew Museum. In its native habitat the coco-de-mer grows to an enormous height, and takes a long time to arrive at maturity. The double cocoanut may now be seen at Kew at any time.

ARTS AND LETTERS.

Mr. John Murray, the well-known publisher, whose death has just been announced, was the third of his name. As a boy he had seen or been spoken to by Byron and Scott, Moore and Campbell, Crabbe and Southey, who were all familiars of the establishment. He had been present in the Albemarle-street drawing-room at the solemn burning of the Byron Memoirs in manuscript, which had been pronounced by Gifford and Lord John Russell "too gross" in parts for publication. The discussion had been stormy, and the heated little assembly did not separate till the last sheet had vanished in smoke up the chimney. Looking over the balustrades, he had seen the two lame poets—Scott and Byron—stumping side by side down the staircase in close conversation. And by a happy chance he had been present at the Theatrical Fund banquet in Edinburgh, when Scott, in a scene of extraordinary enthusiasm, formally avowed himself the author of *Waverley*. One of the letters to his father from Croker illustrates the child's early appreciation of books. Croker had written the *Stories for Children from the History of England*, which suggested the *Tales of a Grandfather*. He says, "I think you told me that you gave the stories to your little boy to read. Perhaps you or Mrs. Murray would be so kind as to make a mark over against such words as he may not have understood, and to favour me with any criticism the child may have made, for on this occasion I should prefer a critic of six years old to one of sixty."

Young Murray was educated at the Charterhouse, and the University of Edinburgh. In his boyhood there was close friendship between the Murrays and the D'Israelis, which was subsequently interrupted by the differences over the unlucky *Representative* newspaper. Benjamin D'Israeli had the run of the Albemarle-street house, and young John used to go to Bradenham in his holidays. Benjamin had a natural turn for drawing, and John Murray possessed a much-valued sketch of one of the Bradenham oaks which the future Premier had drawn from nature. After Murray had completed his studies in Scotland, he took a long course of foreign travel. Those foreign tours originated the idea of the invaluable red "handbooks." He himself wrote the first edition of the handbooks for *Holland*, *Belgium*, *and the Rhine*, for *France*, and for *Switzerland*. Subsequently he enlisted the services of such distinguished specialists as Ford, Layard, and Sir Gardner Wilkinson.

One anecdote of John Murray deserves to be recalled. A poor man with a brilliant future before him, but whose genius was then undiscovered, submitted an important manuscript to Murray. He desired to sell it for money down. Murray was willing, but strongly advised his visitor to publish on the terms of a division of profits. He said the book must certainly prove a success. However, as the author was pressed for money he sold his rights for £600. The sensational work, as Murray's sagacity had foreseen, succeeded beyond all expectations, and there was a speedy sale of 10,000 copies; whereupon the publisher sent the author a cheque for a balance of £2,400, remarking that £3,000 would have been his share had he taken advice as to the nature of the agreement.

It is hardly necessary to remark on the deep interest which John Murray always took in the production of the *Quarterly*. Elwin had followed Lockhart in the editorship, and after an interregnum under Dr. Macpherson, the chair was filled in 1867 by Murray's old friend and literary confidant, Dr. Smith, who made almost a daily habit of dropping into Albemarle-street. The proprietor made a point of reading each separate article in proof, although he was always fastidiously scrupulous as to interfering with the functions of the editor.

The small shop under the Holborn gateway of Gray's-inn, which it has just been decided to do away with, has had a long life and a notable one. The gateway was made some time at the end of the sixteenth century, and the shop was soon afterwards taken by a bookseller named Tomes. He published the first edition of Bacon's *Two Bookes of the Proficience and Advancement of Learning* (1605); and Wilson's *The Commendation of Cockes and Cocke-fighting: wherein is shewed that Cocke-fighting was before the coming of Christ* (1607). Within a few doors of Tomes's shop was a cockpit, whose frequenters would be doubtless not unwilling, at a small outlay, to show themselves devotees of the pastime. Jacob Tonson, famous as the publisher of Dryden and Pope, established what is said to have been the first English publishing business (in the modern sense of the word) under the gateway in the Gray's-inn-road. He afterwards took also the shop which is now to be pulled down. He it was whom Pope complimented as "Genial Jacob," and whom Dryden pilloried in a triplet beginning, "With leering look, bull-faced, and freckled fair." Tonson's first shop was in later

years occupied by Thomas Osborne, the purchaser of the Harleian Library. Osborne is better known perhaps as enjoying the by no means unique distinction of having been thrashed by Doctor Johnson. Since the year 1824, or thereabouts, the shop has been occupied by a succession of newsagents.

At a recent meeting of the Society of Antiquaries a letter was read from the Dean of Lincoln acknowledging the receipt of the resolution deprecating the proposed destruction of Wren's library at Lincoln, which forms one side of the Cathedral cloister. The Dean and Chapter are acting under the "strongly expressed opinion of their highly competent architect, Mr. Pearson," whose judgment they have no doubt is right in the matter. The Dean also states that "the library will not be destroyed, but re-erected in a far better situation and made more available for its purpose." To this the society has replied by the following resolution, which was also unanimously adopted:—"That the Society of Antiquaries of London, having heard the Dean of Lincoln's reply to the resolution passed by the society at its meeting of March 17, desires to point out that the competency of Mr. Pearson as an architect, which the society does not question, affects in no way the point at issue—viz., whether it is proper to demolish a piece of architecture of undoubted historic interest and of considerable beauty to make way for a presumed reproduction of a building which has long since disappeared, and thus to destroy a portion of the history of an important national monument; that it is quite clear from an inspection of the plans of the cloister and adjacent buildings that ample room might be found for the extension of the library without interfering with the present buildings; that this is the only example of a cathedral cloister of post-Reformation date in England; and that for these reasons the society views with the greatest possible concern the proposal to remove, and thus practically to destroy this interesting example of the work of Sir Christopher Wren."

German papers report that Herr Heineck, the town librarian of Nordhausen, has recently discovered in the convent library of that place a broadsheet, dating from 1312, and giving a description of the Holy Coat, which in that year was exhibited for the first time at Treves. The letterpress is accompanied by an illustration of the coat, to the right and left of which the then Archbishop of Treves and the Emperor Maximilian I. are represented respectively. A photograph of the broadsheet is expected to be issued shortly.

The Corporation of London have just opened a Loan Collection of Pictures in their Art Gallery. It will remain open, free to the public, till June 30. Turner, Etty, Gainsborough, Romney, Van Dyck, Constable, Reynolds, D. G. Rossetti are among the deceased masters. The living artists include Leighton, Millais, Watts, Holman Hunt, Orchardson, and others.

The *matinées* of *Henry VIII.* at the Lyceum will commence on Saturday, April 30. The second will be on the 7th of May. On the evenings of these days *Richelieu* will be played, with Mr. Irving in the title *rôle*.

A commemorative tablet has been affixed to a house in one of the principal streets of Cagliari, where Mario was born. The tablet bears this inscription:—"Here was born, of noble parentage, Oct. 17, 1810, Mario di Candia, distinguished in the vocal art; an enchanter of the world, an honour to his country."

Pope Leo XIII. is not only a poet but a musician; and it appears from the *Musical Times* that he considers the church music of the present day "too mundane and theatrical." He has therefore addressed a circular letter to composers in Europe and the United States "requesting their co-operation in his efforts to bring about a reform in the domain of sacred music." Meanwhile, one very important reform in Church music—or, rather, in the music performed in churches—might be made through the clergy, without troubling composers on the subject at all. In many Roman Catholic countries the music played by the organist is not merely of an operatic character, but is actually from opera.

Sir F. Leighton's new pictures include a large design originally intended for the decoration of St. Paul's, but now carried out and painted for Mr. Tate. It illustrates the words "And the sea gave up the dead that were in it." "The Garden of the Hesperides" is destined for Mr. McCulloch's gallery. Three other works for exhibition are a "Bacchante;" "At the Fountain;" and "Clytie," in which land and cloudscape are the dominant features.

Mr. Fildes will send nothing but portraits this year. One is that of Mr. Bibby, the well-known Liverpool ship-owner. To the same city will also go one of his ladies' likenesses—that of the daughter o another gentleman in a similar profession. His three other portraits are of ladies.

Mr. Orchardson's picture of "St. Helena, 1816," introduces us to the episode of the captive Buonaparte narrating the history of his great campaigns. The bare whitewashed room has no furniture save a small table at which Las Casas is seated. On the floor are maps, documents, and books. Whilst occupied in his narrative Napoleon paced this floor, throwing down in succession upon it, as he had done with it, book after book. We see him here gazing downwards at a map of Italy, held from rolling up by his sword, a book, and his foot, which he points in the direction of the scene of one of his most brilliant achievements.

Mr. Briton Riviere sends no large but several small works. Chief amongst these is the "Dead Hector," whose body, after having been desecrated in every possible manner, was given to the dogs, but was preserved from this last insult by the love borne to him by Aphrodite and Apollo. So on the desolate strand the body lies, unharmed by the wolfish herd which, kept back by the goddess, prowls around, while lowering clouds, sent by Apollo, place a funeral pall over the setting sun. Mr. Riviere's next work, entitled a "Master of Kings," depicts Eros seated on a lion. In his "Haunted Temple" we see two tigers who, prowling round a deserted temple, are fascinated and awed by the dazzling light which proceeds from its interior. "The Day of Humiliation" represents dogs understanding, yet unwilling to understand, that it is Sunday, and that they may not follow their mistress to church.

Mr. Alma Tadema is sending three pictures to the Academy and two to the New Gallery. One Academy picture is called "The Kiss." It represents a marble terrace upon the shores of a lake, with steps that lead down to the water. Bathers are ascending and descending the steps, lounging upon the terrace, and disporting themselves in the water. Prominent among them is a child standing with her mother upon the terrace; and she it is who receives from one of the girl bathers the kiss which gives the work its title. The picture was suggested by a view from Professor Ebers's house in the Tyrol. Mr. Tadema's portrait of Mr. Alfred Waterhouse, R.A., is destined for the Academy. The other Academy portrait represents the Archdeacon of Durham.

A little picture which Mr. Tadema proposes to send to the New Gallery was suggested by some lines from one of Goethe's poems. A lover—a Roman soldier—brings a bunch of flowers to his sweetheart. It is a warm summer afternoon, and, finding her fast asleep, he leaves the pink rosebuds in her lap. A portrait of Paderewski will also go to the New Gallery.

The Massacre of Glencoe affords to Mr. Colin Hunter a theme for a picture. We see Loch Levan under a stormy sunset, the hills clothed in snow from summit to foot. Across the loch passes a procession of boats freighted with the remains of the MacDonald clan who were the victims of Dutch William's brutality, and who are now being borne to their last resting-place, rowed and steered thither by their women and children.

Mr. Pettie shows his country's heroes in the full pride of success. "Bonnie Prince Charlie" is depicted standing in a strong light, arrayed in tartan, supported by two dignified and courteous adherents.

Mr. Macbeth who still relies upon the eastern counties for his subjects this year takes us to the port of Lynn, with its old toll-house, ferry, and twin-towered church. In the foreground a group of women wait their turn to cross.

Correspondence.

NEWMAN AND WORDSWORTH.

Sir,—I have waited in vain for an abler pen to take notice of the inexcusable insinuations about Newman in the Bishop of St. Andrew's marvellously egotistical *Autobiography*. Bishop Wordsworth has thought fit to wait until Newman and Pusey were unable to contradict him before he quotes from memory! (in 1891) a conversation which he thinks occurred in 1857! and Pusey is not here to explain his words. It makes one's heart ache for any one to say Newman would not have gone over to Rome if he had not "despaired of preferment."

Rarely has any king, poet, historian, or theologian been spoken of after his death with the same respect and admiration by all classes as Cardinal Newman. Alas! however, these disparaging words are sometimes heard by those who will never read the book. Not long ago a scholar of high position said to me, "Newman would never have left the Church of England if he had been sure of preferment, but he was ambitious, and Wordsworth states this as a fact in his *Autobiography*." When I said that did not prevent my disbelieving it, my friend replied, "Wait a bit, you have not heard the end of the story. Pusey said so too!" This I replied was equally incredible. I then obtained the book. True, Bishop Wordsworth tells us how much he "owed Newman for his parochial sermons (and wrote to tell him so), which he read with avidity." We do not all show our gratitude to our superiors for their teaching in the same way. The author tells us on p. 353 that Newman—

"Was ambitious of influence, and he did not like to feel that the position he had taken up necessarily excluded him from those distinctions. This I infer from a letter of his in 1839, saying 'One thing seems plain, that temporal prospects we have none.' This reminds me of some words of Pusey's, spoken, I think, in 1857"!

Wordsworth proceeds to quote what he said to Pusey:—

"'I could fancy Newman himself would never have gone over to Rome if he had not despaired of all hope of perferment, not so much for himself as for his followers;' to which Pusey replied, 'To be sure he would not.'"

The author very generously then tones down the words of Newman's great friend by saying "these words may have meant—probably meant—if Newman could have had the assurance that his services would be favourably *recognised*, if not actually rewarded, and again he would think of his followers' prospects rather than his own." The Bishop somewhat contradicts himself elsewhere (for who could think despair of preferment a worthy motive for changing his religion?) by saying—

"Though we cannot allow that Newman has accounted for his change upon any rational grounds, we need not doubt that his motives may have been irreproachable"!

That he was not ambitious (in the ordinary sense of the word) of ecclesiastical or any other worldly distinctions I think undeniable. How differently Newman is spoken of in that ideal account of the Oxford Movement by Dean Church.

E. H. P.

April 2.

EASTER VESTRY.

Sir—Will you allow me space to ask your law-learned readers for their help?

I am vicar of a little country village. Up to 1876 the cure consisted only of a tiny ancient parish, but a portion of another parish was then added *for ecclesiastical purposes only*. To my Easter vestry will come parishioners of both sorts, from the old parish and from the district added out of another civil parish. Do they all stand on the same footing in vestry? Am I right in supposing that all householders, whether they pay rates or not, have a vote for churchwarden; Who are qualified in such a parish to act as churchwardens?

For the last ten or twelve years we have had no difficulties and no elections, but this state of peace may not last for ever. There have been heartburnings between the parish and the district, and they may arise again sorely to the discomfort of the very unwilling.

CLERICAL BOSS.

P.S.—What about sons living at home and managing their mother's farms, or helping to manage them? Have they votes in vestry?

And if farmers' sons, why not labourers also who are not heads of families?

INCOME-TAX ON PARSONAGE-HOUSES.

Sir,—It is quite true that many of the clergy have been indulging the hope that the recent decision about a bank manager's house might be of some benefit to us; and there is no doubt, as Mr. Blagg lays down, that it is a vain hope.

Some correspondents wrote to me with the request that in the public interest I would bring the matter before the Council of the Tithe Rentchargers' Union. It may set some minds at rest to know that yesterday the council did consider the question, and came to the conclusion that the clergy would get no relief under the recent decision of the court. The secret of the whole matter is this—the charges paid by incumbents upon houses of residence are not, strictly speaking, income-tax at all; but they are property-tax, which a clergyman, of course, must pay in common with all other owners of property. H. T. ARMFIELD, M.A., F.S.A.

The Rectory, Colne Engaine, Essex, April 2.

THE EPISTLE FOR THE FIRST SUNDAY AFTER EASTER.

Sir,—It is certainly impossible to read or hear read the Epistle for the First Sunday after Easter without noticing the discrepancy between its closing sentence as it stands in the Book of Common Prayer and in the Authorised Version, to which the Dean of Chester recently called attention in his speech in the Northern Convocation (see *Guardian*, March 2, p. 355 *c*). In the latter we read, in accordance with the Greek text, in which there is no variation of reading, "he that hath the Son of God hath life," while in the former it is "he that hath the Son," the words "of God" being omitted. This, however, is easy of explanation. It is in no way due to the scribe, who, "writing in a tremendous hurry"—of which there is not the slighest evidence—is supposed to have "*inadvertently* struck out the words of 'of God,'" which, as we see in the reproduction of the original manuscript of the "Book Attached" recently published, he had originally written.

The passage as we have it in the Prayer-Book, though at variance with the Greek, is in accordance with the Authorised text of the Vulgate, "Qui non habet Filium vitam non habet." How *Dei* came to be omitted in the Vulgate it is difficult to say. It is found in some of the best early editions (*e.g.*, *Stephanus*, 1528, which has *Dei* in both clauses; *Froschovera*, 1539: *Plantin*, 1566; the *Editio Sixtina*, 1590; *Tremellius* and *Junius*, 1607), but it is absent from the edition published under the authority of Clement VIII., 1592, which has become the standard text. As the Epistle in the Sarum and other pre-Reformation Missals end with v. 10, we get no light on the point from them. Coming to our Anglican Liturgy, in the Black Letter Folio of 1636, which was used as the groundwork of the last revision, the clause stands as it does now, without "of God." The transcriber for the press having the Bible version in his memory "inadvertently" wrote "Son of God." Comparison with the "copy" dictated the unauthorised addition, and, as we see in the reproduced volume, it was struck through with a pen. The "Sealed Book," printed from this MS., necessarily followed its readings, and the omission has become stereotyped. Whether "inadvertence" was the cause of the omission in the Latin Vulgate we cannot say; but it certainly was not the cause in our own Liturgy. If those who "read the Epistle as it is printed" "read it wrong" according to the Greek text, they certainly "read it right" according to the authorised Latin text of the Vulgate.

EDMUND VENABLES.

Precentory, Lincoln.

SOCIETY.

A marriage has been arranged between Mdlle. Elizabeth d'Haussonville and Comte Le Marrois. Mdlle. d'Haussonville is the daughter of Comte d'Haussonville, the political representative of the Comte de Paris. Comte Le Marrois is the nephew of the Duc de Broglie and of the Marquis d'Estourmel, Deputy for the Somme. The marriage will be celebrated in May, at the Church of Ste. Clothilde.

A marriage has been arranged between the Earl of Huntingdon and Maud, second daughter of Sir Samuel Wilson, M.P.

The marriage arranged between Captain Arthur Gore, 2nd Devonshire Regiment, and Effie, second daughter of Mr. Arthur Wagg, of 40, Bryanston-square, will take place on Tuesday, the 26th inst., at St. Mark's Church, North Audley-street.

The marriage arranged between Captain C. L. Bates, King's Dragoon Guards, and Miss Katharine Leadbitter will take place at Hexham, Northumberland, on the 27th inst.

The marriage of Mr. F. Craufurd Grove, of 65, Curzon-street, Mayfair, elder son of the Right Hon. Sir William Grove, to Marian, daughter of the Rev. W. Keating, of 22, Palace-court, late Rector of Baverstock, Salisbury, took place on Saturday at Christ Church, Down-street, Piccadilly.

The marriage arranged between Mr. William Hepburn Buckler, of Baltimore, U.S.A., and Georgina, youngest daughter of the late Theodore Walrond, C.B., is fixed to take place on Wednesday, the 25th of May.

The marriage arranged between the Hon. Granville Somerset and Miss MacGregor of MacGregor will take place early in June.

The marriage arranged between Captain the Hon. Osbert Lumley and Miss Constance Wilson-Patten will take place on Tuesday, the 3rd of May, at St. Paul's Church, Knightsbridge.

The marriage between Henry Lushington Bolton, eldest son of Thomas Bolton, Esq., of Westbourne Park and The Sanctuary, Westminster, and Chloe Mary Stannas, second daughter of the late James R. Gordon, Esq., of Medina-place, N.W., and Mrs. Gordon, of Westbourne Park, was solemnised on the 23rd ult., at Christ Church, Lancaster-gate, by the Rev. Canon Duckworth, D.D., assisted by the Rev. Charles J. Ridgway, the vicar. The bride wore a lovely gown of pearl-white satin with Watteau Court train, and tulle veil over a chaplet of orange blossom, fastened with a diamond crescent, the gift of the bridegroom, who also gave the bouquet of white exotics. The six bridesmaids wore gowns of pale blue Surah, made with trains, the full bodices being trimmed with pale pink baby ribbon, and fastened with rosettes of the same; they carried Brussels lace fans, tied with pink ribbon, the gifts of the bridegroom, who also gave their bouquets of pink tulips and fern, tied with blue ribbon. After the ceremony a reception was held at the residence of the bride's mother; and later in the afternoon Mr. and Mrs. Henry Bolton left for Paris and the Riviera. The bride's travelling-dress consisted of brown corduroy, trimmed with velvet, long black coat and feather boa, and black hat with red carnations.

The marriage of the Rev. Samuel King, of Christ Church, Westgate-on-Sea, with Miss Edith S. Blandford, daughter of the Rev. Thomas Bland, was solemnised on the 23rd ult., at Westgate. The ceremony was performed by the Rev. John James, assisted by the Rev. Edward Hassan, of Salisbury, and the Rev. T. Blandford, father of the bride, who wore her travelling-dress, which consisted of a handsome Princess robe of ruby velvet, trimmed with gold passementerie, and a pretty fawn hat. Her bouquet consisted chiefly of white roses and lilies of the valley. The bride was attended by four bridesmaids, whose costumes were of olive-green velvet, slashed with pink silk, and hats to correspond; each carried a bouquet.

The first English church in the Canary Islands was opened shortly before Christmas, and the first wedding solemnised in that church took place recently, and was an event of special interest to East Anglicans. The bridegroom was the Rev. John Hare Beevor, rector of Hevingham, Norfolk, son of the late Sir Thomas Beevor, and the bride was Miss Susan Dabney, who is closely related to the Borehams of Haverhill, while the chief officiating clergyman was the Rev. T. Gifford Nash, the resident chaplain of Orotava, himself an Essex man, and connected by marriage with one of the leading families of Ipswich. A crowd of friends, English and Spanish, her neighbours for five years past, awaited the bride, and, as the sweet-toned organ dismissed them from church, they followed on to San Antonio, the beautiful residence of the bride's mother. This event created the greatest interest among the large English colony in Orotava.

The marriage of Professor Henry Lloyd Snape, D.Sc. (London), Ph.D. (Goettingen), Professor of Chemistry at the University College of Wales, Aberystwyth, with Miss Maud Mary Allen, second daughter of the late Mr. John B. Allen, of Fairfield House, Norwich, was solemnised recently at Norwich. The bride wore a dress of ivory satin and bridal veil, and was attended by four bridesmaids, who wore cream crêpon gowns trimmed with yellow silk and daffodils. Mr. William D. Watson, son of the late Mr. Thomas Watson, M.P., attended the bridegroom as best man. The ceremony was performed by the Rev. Andrew Crombie, of London (uncle of the bridegroom), assisted by the Rev. J. C. Brewitt and the Rev. C. H. Butcher. Subsequently the newly-wedded couple left for London, *en route* for Switzerland and Italy, the bride travelling in a becoming costume trimmed with beaver.

The Marquis and Marchioness of Salisbury entertained at dinner, at their house in Arlington-street, on the 23rd ult., H.E. the Russian Ambassador and Mdme. de Staal, the Duke and Duchess of Buccleuch, the Duke and Duchess of Abercorn, the Duchess of Manchester, Earl and Countess Cadogan and Lady Sophie Cadogan, the Earl and Countess of Dudley, Lord Randolph Churchill, Lord Lamington, Mr. and Lady Margaret Graham, the Hon. George Curzon, M.P., and the Hon. Schomberg McDonnell. The Marchioness of Salisbury afterwards held a crowded reception, her third this season. There were present, among others, the French, Turkish, Italian, and Spanish Ambassadors, Mdme. Waddington, Countess Tornielli, Baroness Solvyns, the Roumanian and Chilian Ministers, the Hawaiian Chargé d'Affaires, Count and Countess Wydenbrück, Countess de Florian, Countess Metternich, the Dowager Duchess of Roxburghe and Miss Russell, the Marchioness of Blandford, the Earl of Lathom and Lady B. Wilbraham, the Earl of Limerick, the Earl and Countess of St. Germans, the Earl of Darnley and Ladies Bligh, Susan Countess of Malmesbury, Viscountess Newport and the Hon. Misses Bridgeman, Viscount and Viscountess Cobham, Viscount and Viscountess Grimston, the Lord Chancellor and Lady Halsbury, Lord and Lady William Cecil, Lord and Lady Balfour of Burleigh, Lord and Lady O'Neill, Lord and Lady Tollemache and the Hon. Grace Tollemache, Lady Carew and Miss Lethbridge, &c. The Duchess of Buccleuch and Countess Cadogan wore black; Viscountess Grimston, bright cardinal brocade, with a velvet ribbon of the same colour in the hair; the Duchess of Abercorn, black brocade, and a large diamond crescent in her hair; Lady Lawrence, white and silver brocade, and diamond ornaments; the Marchioness of Blandford, black satin, her jewels being pearls and diamonds; Lady Louise Loder, yellow satin, trimmed with narrow gold passementerie, with sleeves of white chiffon, and a deep frill of the same round the low bodice; Lady Balfour of Burleigh, black satin; Mrs. Stuart Wortley, white satin, and a gold fillet round the coils of her hair; the Hon. Lady Campbell, black satin, handsomely trimmed with jet; Mrs. Frederick Beer, black satin, with tablier and trimmings of black net, richly embroidered in gold; Miss Seymour, a pretty dress of white silk, brocaded with pink flowers, and trimmed with a pink ruche round the edge of the skirt; Lady Alice Portal, black satin, trimmed with white lace; and Viscountess Sherbrooke, pale grey brocade, with front of white lace.

M. and Mdme. Waddington received at dinner, at the French Embassy, Albert-gate, on Tuesday night, the Dowager Marchioness of Londonderry, Earl and Countess Compton, Colonel the Hon. W. Colville and Miss Colville, the Hon. Schomberg McDonnell, Baron and Baroness Henry de Worms, Baron and Baroness de Villiers, Sir Algernon Borthwick, Sir John Stainer, Mr. Henry White, Mr. and Mrs. Hwfa Williams, Dr. Bridge, Mr. Schuster, M. Guilmant, Count du Pontavice, and M. Raymond Lecomte. Mdme. Waddington afterwards had a small and early party, with music. M. Guilmant, organist of La Trinité, Paris, opened the entertainment with a performance on the orgue-mustel, and afterwards accompanied Miss Stewart, a young American lady, in "Ce que dit le Silence" and "Ave Maria," his own compositions. Later, Miss Stewart sang Massinet's "Herodiade." Count Merindol gave some brilliant solos on the pianoforte, as did M. Guilmant on the orgue-mustel. Among the guests who assembled in the evening were the Russian Ambassador, Mdme. de Staal, the Turkish Ambassador, the Austrian Ambassador, the Italian Ambassador, Countess Tornielli, Countess Virginie Lazzari, the Spanish Ambassador, the Brazilian Minister, the Swedish and Norwegian Minister, Mdme. Akerman, the Danish Minister, Mdme. de Bille, Countess Königsmarck, Countess Elizabeth Königsmarck, Marquis Paulucci de Caboli, Count and Countess de Florian, the Marchioness of Blandford, the Ladies Frances and Lilian Spencer Churhill, the Earl of Cork, Louisa Lady Ashburton, &c. Mdme. Waddington was attired in black grenadine, with handsome pearl and

diamond ornaments; Countess Königsmarck wore black brocaded velvet, with Watteau train and satin front; the Countess Elizabeth Königsmarck was in pale blue, trimmed with gold passementerie; Countess Brownlow, black velvet and satin, with diamonds on the bodice and in the hair. Theresa Countess of Shrewsbury, pale grey satin, with a deep flounce of black lace round the skirt, and the low bodice trimmed to match; Julia Countess of Jersey, black moiré, with revers lined with gold-coloured satin, and trimmed with gold galon; Countess Compton, pale amber brocaded satin, scalloped all round the edge of the skirt, and trimmed with handsome passementerie of a darker shade, the bodice had a frill of old lace round the shoulders, and her jewels were turquoises and diamonds; Baroness Henry de Worms wore black gros-grain, with strings of pearls across the bodice, and magnificent diamonds in the hair; the Countess Virginie Lazzari, black net over mauve silk spotted with satin of a paler shade; Lady Mary Lloyd, a rather effective-looking dress of black silk, broadly striped with pale blue and pink satin and trimmed with white lace; Mrs. Ronalds, black satin, handsomely trimmed with jet and velvet; Mrs. Barton, turquoise-blue striped satin and moiré divided by a narrow black line, blue velvet puffed sleeves, with a black lace ruche between two blue ones round the skirt, and a frill of white lace round the top of the bodice; Miss Peel, black dress, with corslet bodice of velvet, jet belt, white lace round the bodice and sleeves, a pink velvet ribbon in the hair, and a pearl necklace; Miss Agar Ellis, white silk brocaded with a cerise flower, cerise velvet Empire belt, and black lace fichu; Mrs. Hwfa Williams, black satin, with very wide puffed sleeves, and a deep frill of white lace round the shoulders.

Mr. and Mrs. Peter Tocher gave a grand ball at the Whitehall Rooms, Hôtel Métropole, recently, when the Lord Mayor and Lady Mayoress, and most of the Sheriffs and Aldermen of the City of London were present. Dancing commenced at a quarter to ten o'clock to Mr. Dan Godfrey's quadrille band, and half-an-hour later an entertainment began in the drawing-room for those that did not dance. The programme included "I Naviganti," trio by Randegger, sung by Mdme Clara Samuell, Mr. Braxton Smith, and Mr. Alfred Moore; Pinsuti's "The Bedouin Love Song," "When the Harvest came Again," and "To Anthea," contributed by Mr. Alfred Moore; Mdme. Clara Samuell gave "Listen to the Voice of Love," "Gossip Joan" (anonymous), "The Glen of Kenmare" (an old Irish song arranged by Herschel), and "On the Banks of Allan Water;" and joined Mr. Alfred Moore in Wallace's duet from *Maritana*, "Of Fairy Wand," and Mr. Braxton Smith in Lucantoni's duet, "Una notte à Venezia;" Mr. Braxton Smith sang Moir's "Marguerite," and Blumenthal's "An Evening Song," and took part with Mr. Alfred Moore in "The Moon has Raised her Lamp Above," from Benedict's *Lily of Killarney*. Mr. Chas. Bertram gave two magical *séances*, and Mr. Julls Bellingham a humorous sketch. Mrs. Tocher was attired in white satin, with Watteau train of black velvet, fastened at the back with a diamond ornament; the petticoat was studded with pearls; she wore diamonds in her hair and a diamond necklet, and carried a bouquet of white roses, orchids, and lilies of the valley. The Lady Mayoress was in the palest grey silk, brocaded in a design of mauve lilac, the skirt having a tablier edged with Brussels lace, and the train bordered with ostrich feather trimming; the bodice was trimmed with mauve velvet, two bandeaux of the same being arranged in the hair with diamond stars, and her ornaments were rubies and diamonds. Lady Harris wore white brocade, the tabbed bodice being edged all round with narrow pearl passementerie; the petticoat was embroidered in silver and pearls, and the train edged with a narrow silk ruche; she wore a spray of diamonds in her hair and a diamond necklace. Mrs. Tyler was in rich ruby velvet, the front of the trained skirt being of pink embroidered silk; Mrs. Foster, grey broché, the skirt draped, and the bodice trimmed with old Honiton lace, an Empire bow of rich grey silk ribbon was arranged at the back, and her jewels were diamonds; Miss Whitworth wore ivory Bengaline, with fringes round the neck, and waist of buttercups; Mrs. Cooper, pale amber silk, with train of brocade, edged with narrow beaver fur; Miss Cooper was in a white satin Empire dress, with short puffed sleeves, and the skirt edged with a narrow frill; the Misses Davis in black and white striped silk, with Watteau backs, and bodices cut square and edged with black ostrich tips; Mrs. Welford, handsome cream brocade, the bodice and skirt being trimmed with narrow bands of golden beaver, and she carried a bouquet of white flowers; Miss Leigh, pale yellow Bengaline, trimmed with chiffon; Miss Evans, black velvet, trimmed with jet and bunches of natural pink and red roses; Miss E. Evans, white brocade, trimmed with eau de nil velvet and lace. A sumptuous supper was served shortly after midnight, and dancing was continued with unabated vigour to an advanced hour.

A very spirited and enjoyable Mid-Lent dance took place in the delightful ballroom of the Auberge de Provence, Malta, on the 21st ult. The excellent band of the Welsh Regiment played a well-selected programme. The beautiful parquet floor of the noted ball-room was in admirable condition, and dancing was kept up with great spirit until a late hour. Many of the lately-arrived officers of the Cameron Highlanders were present, and their handsome and picturesque dress was universally admired. White silk or satin trimmed and embroidered with gold was in great favour for the ladies' ball gowns. Lady Alexandra Godolphin-Osborne wore white satin, with a Swiss belt and bodice trimmings of gold passementerie, a gold galon edging the skirt. Mrs. Greenall had white satin, trimmed with a deep flounce of fine old Sicilian point lace. Miss Heneage was in white gauze prettily ornamented with gold gimp. The Misses Cotesworth looked well in ball gowns of primrose-coloured gauze. The Misses Hill wore a pretty shade of pink. Baroness d'Amico was in pale pink brocade; her daughter in gauze of a deeper shade of rose. The Hon. Mrs. Fraser wore black. Lady MacGregor was in silver-grey, the front of the skirt being beautifully embroidered with silk flowers on a grey satin ground; a tiara of fine diamonds was worn in her hair. Mrs. Baden-Powell had a velvet dress with a panel of handsome embroidery, and beautiful diamonds ornamented her headdress and the corsage of her gown. Mrs. Lorn Campbell wore a very handsome black velvet dress with lace.

The success attendant upon previous fancy balls at Covent Garden induced Sir Augustus Harris on the 23rd ult. to make another venture, resulting, if possible, in a more magnificent display of costumes. One of the most perfect was that of Mr. Laurie as The Dog Toby, the chief performer of a Punch and Judy show, with an inimitable bark and demonstrative canine affection for his master Punch. Mr. Laurie, later on, astonished the company by making a terrific leap from the floor to the first tier of the boxes and running round the ledge, to the surprise and delight of the occupants. A lady's costume, A Pedestal Lamp, was most striking, the headdress forming the shade, of lace and amber silk, surmounted by an owl, whose eyes were brilliant with electric light; the bodice, cut low, of amber silk, edged with lace; short skirt of same colour; and in her hand was held a pedestal lamp, reaching from the ground to a level with her head, the shade being *en suite* with the dress. Parcels Post was well carried out by a tall man wearing on his head a conical cap with rows of varied tinted tunic frills, the face the colour of brown paper, with red tape tied from chin to forehead and across the face, a ruffle of tiny little parcels round the neck, a tunic covered with small boxes, and a large label on the chest "parcels;" the arms composed of two cardboard boxes, around the waist more parcels, whilst the legs were encased in brown paper ending in frills at the feet, the numerous parcels bearing labels "paid," "carriage free," "registered," and "to be kept dry," whilst suspended from his neck was a small derrick, by which the wearer amused the company by drawing up and down a miniature box. The Missing Gainsborough was most effective; a brown hat with white feathers, long white curls, blue satin skirt, and carrying in her hand a huge bouquet; the whole figure carrying the frame, the picture resting on an easel draped in maroon silk, and as she stood the deception was almost perfect, that frame and easel and a living portrait stood before you. County Council was one of the best of the male attires, and certainly the most unique in detail. Standing high above the head was one of the well-known sky signs with letters L.C.C., the headgear was formed of a cork model of Westminster Bridge with a miniature tramcar on it, a tunic of blue silk, and on the shoulders a fireman and a windmill, whilst across the breast was a Pitman on Strike, a counterfeit presentment of a Durham miner with Davy's safety lamp in hand. A Coster from the New Cut, with short pipe and many buttons on a fustian waistcoat, and bird's-eye necktie round neck. Half Cook, Half Policeman, a clever costume; a fair blonde servant and a dark member of the police force. Which Will You Be, a conventional angel with white wings, and bearing a lily in her hand; whilst the other half a demon with tail, cloven hoof, and extended bat's wings. A Mexican Chief, glittering in gold and crimson, with poncho on the shoulders. Two Cowboys in the proverbial hats, red shirts, and lassos, and armed with Winchester rifles. These were a few of many good dresses. Supper was served shortly after one o'clock, and dancing was kept up till the early hours of the morning, the ball being one of the most successful of the series.

The grand concert in aid of the funds of the 2nd Cadet Battalion of the Royal West Surrey Regiment, held at Grosvenor House on the 26th ult., proved a fashionable gathering, and the audience was an appreciative one. They evidently had the object in view much at heart, and the few remarks made by Captain George Manners in the course of the afternoon respecting the battalion were listened to with marked interest. This portion of the regiment is formed of working lads and men between the ages of fourteen and twenty-eight, recruited from all parts of London, but mainly from the East-end. The Government gives no grant, and funds are urgently needed for the cost of uniforms, musical instruments, &c. The concert was announced under the patronage of H.R.H. the Duke of Connaught and other distinguished names. Owing to the energetic efforts of Mr. Plunket Greene the programme was an admirable one, and among the performers appeared the best known artists of the day. The Guitar and Mandoline Band, composed of women well-known in society, opened the first part with Vieja's "Torero's March" and Lopez's valse "Après le Bal." The players were all dressed in black, and their instruments adorned with red, black, and yellow streamers. They played with great tendency and precision, and were warmly applauded, as also in the opening of the second part with Vieja's "Pique Dame" overture. This was followed by Cristofaro's "La Serenata," accompanied by Miss Wakefield, who was in splendid voice, as was evinced by her previous rendering of "Oh! come unto those golden sands." The band played again Negrito's and Tosti's Venetian Song, accompanied by Mrs. Alfred Scott Gatty. She and her husband sang some plantation songs with great effect. Mdme. Antoinette Stirling gave "The Water Stairs" and "A Life Lesson" with great pathos. Mr. John Thomas, the Queen's harpist, elicited Æolian sounds and a wonderful imitation of the mandoline from his instrument. Miss Marie Brema sang the "Erlkönig" with great vigour, also a German duet with Mr. Plunket Greene, whose other contributions to the harmony of sweet sounds were "When harvest came again" and "The Banks of Loch Lomond." Mr. Phillips Hine sang, as usual, charmingly in "Thou art my life" and Blumenthal's "Evening Song."

An agreeable break in the quiet of the present Lenten season was afforded by the first spring flower show of the Brighton and Sussex Horticultural Association, which was held in the Dome and Corn Exchange, Brighton, on the 29th and 30th ult., and reflected great credit on Mr. Edward Carpenter, the energetic secretary. Owing to the severe weather of the last few days, the exhibits were not so large as had been anticipated, many florists fearing to send delicate plants from distant parts of the country. W. Meachen, gardener to Mrs. Armstrong, Withdeane, Patcham, near Brighton, took first prize in nearly all the classes open to amateurs and all England. Amongst the orchids belonging to Mrs. Armstrong were two beautiful specimens of the Cœlogyne crestata, on one of which were upwards of a hundred blossoms. She also exhibited some lovely groups of roses, azaleas, deutzias, primulas, &c., and gained an extra prize for a large group of flowers and ferns. In the classes open to all England and amateurs for hyacinths and daffodils, Mr. Shoesmith, gardener to Mr. Hodgson, Shirley Court, Croydon, took first prize. Messrs. Barr, of Covent Garden and Chiswick Nurseries, were the only exhibitors of cut daffodils, of which they showed some remarkably fine specimens. Messrs. Peed, of Roupell Park Nurseries, Norwood, gained first prize for a very handsome group of plants and palms: and an extra prise was awarded to Mr. G. Miles, Victoria Nurseries, Brighton, for a group of flowers. Mr. Edwards, of Sherwood, Nottingham, showed a great novelty called "Conglomerate," which was exhibited for the first time in Brighton, and is especially adapted either for table or conservatory decoration. "Conglomerate" is a composition which has the realistic appearance of wood to which mosses and lichens have adhered. Mr. Edwards has designed a number of tasteful epergnes, baskets, &c., in this pretty preparation, which, when filled with ferns, look most artistic. There were promenade concerts on both afternoons and evenings, and the band of the Scots Guards was also in attendance.

CHIT CHAT.

The following story is told of the Queen's stay at Costebelle. The other day, while out driving, the coachman was obliged to stop the open landau for a moment in a crowd of carriages. The Queen, on looking round, observed an urchin of about 8, coming close to her carriage. He examined her minutely and with a broad grin for a moment; then, turning round, shouted at the top of his voice to another eight-year-old, "Véne, Titin, véne veïro Madamo la Reyno!" When this specimen of the Provençal language was translated to the Queen, Her Majesty laughed "as she has never laughed since her recent cruel bereavement."

The Queen is so pleased with her residence at Costebelle that she has decided to prolong her stay by one week. The Queen on Tuesday took early breakfast in the hotel grounds, a temporary tent being arranged under a group of cork trees, from which point the view over the sea and the Iles d'Or is seen to perfection. Her Majesty remained out some time, engaged with her correspondence.

Princess Beatrice spends a considerable portion of her time in making sketches of the pretty bits of scenery which present themselves at every turn. One afternoon this week the Queen drove with the ladies-in-waiting to the small cabin of M. Peyron, situated upon the seashore, and took tea there. Subsequently Her Majesty spent half-an-hour upon the terrace and made a sketch of the view which it commands over the peninsula of Giens.

On Sunday night, at Cannes, Lady Wolverton's guests at dinner were the Prince of Wales, Prince George of Wales, the Duke and Duchess of Teck, and Princess May. The next day the Royal party visited the Lerins Isles in Sir Charles Murray's yacht *Nérine*.

Lord Salisbury had rather a narrow escape of being run over over by a cab on Monday night. He was crossing Bridge-street to the Clock Tower entrance to Parliament when a hansom cab dashed up, the horse making straight for him. In the cab was the chief agent of the Tory party, who had just entered it from his office in St. Stephen's Chambers. Perceiving the Premier's danger, he jumped up, seized the reins in the middle, and pulled the horse back on its haunches. Otherwise Lord Salisbury would probably have been knocked down.

Mr. Irvine, of Drum, ex-Sheriff of Argyll, who recently died, belonged to one of the oldest families in Scotland. The original charter from Robert the Bruce conferring the lands of Drum on William de Irvine, who was secretary and armour-bearer of the King, is still preserved at Drum. It is dated February 1, 1323. Some of the later representatives of the family were less fortunate. One of them, Sir Alexander Irvine, was to have been murdered by the Covenanters on account of his devotion to the cause of Charles I., but was happily rescued by the Marquis of Montrose.

When the Marlowe Memorial—the work of Mr. Onslow Ford—was unveiled at Canterbury Cathedral, a bystander overheard a rustic say: "Yes, and a very good man to put a statue up to, too!" He was delighted, and at once fell into conversation with the speaker. "Well, yes, mister, that's what I think, and I knew him well." "Oh, come, you are not so old as that, you know; Marlowe was an Elizabethan poet." "I dunno about that; he wor a good sort whatever people might say. I am going to see his widder now; she lives hard by here." "He is either mad or somewhat mixed," thought the gentleman to himself. A sudden thought struck him. "Who is it you think the statue is being erected to, my friend?" "*Why, to Marwood, the executioner, of course!* He come from these parts, and were a rare good sort. Good afternoon to you, sir."

A curious relic of old London is just now threatened with extinction. In Panyer-alley, a passage running from Newgate-street to Paternoster-row, is an old sign, carved in stone. A pannier is represented with a boy sitting upon it, and he is holding between his naked foot and hand hand a bunch of grapes, a token, it is supposed, of plenty. Inscribed on the tablet are these words:—

When you have sought the city round,
Yet still this is the highest ground.
August 27, 1688.

It is stated that a fresh advance is about to be made in electrical science. Many efforts have been made to telegraph handwriting. The thing has actually been done in an imperfect way. Handwriting has been occasionally reproduced in *fac-simile* at a distance by the communication of a telegraph wire. But now a much more delicate instrument is said to be on the eve of being patented in America. You write a letter, or you may take a whole page of the *Times*, and it will be reproduced at the other end. The vibrations of the human voice have already been conveyed. The new invention registers the vibrations of light. It is so perfect that a cheque may be, save in respect of colour, reproduced a hundred miles away in such a fashion that the authenticity of the signature might be recognised by a bank clerk. Details are wanting as to the methods employed. The patent is not yet secure. But one may be almost certain that before the century is out it will be as possible to transmit at least a short sentence in *fac-simile* as it is now to speak under the Straits of Dover between London and Paris.

A writer in an Australian newspaper deals with an awkward topic in an oblique and artistic manner. After describing the lamentable and hopeless collapse of the vaunted Victorian State Irrigation policy, the writer adds:—"The word 'repudiation' may not be used; but the candidate who promises to take steps to obviate the necessity for repaying either [irrigation] loans or meeting interest will secure more votes at the next election than he who advocates an absolute regard for obligations."

Here is another Baboo production:—"To Sir —— —— Kt., Q.C., B.A., LL.B., Chief Justice, High Court. My Most Respected Lord,—First allow me to approach your lordship with folded hands, and to kiss your sacred feet; and then permit me to request your lordship to grant me the least post which is going to fall vacant on account of the promotion of A—— L—— [*a native official*]. I further beg to state that I am the same man who has applied to your lordship for a post several times.—I have the honour to be, my lord, etc., (Signed) A—— H——."

L'Enfant Prodigue is to be revived at the Criterion. There will be both a morning and an evening performance in all probability every day during Easter week. The original French company will this time appear in *L'Enfant Prodigue*—not that by which it was recently interpreted at the Prince of Wales's.

A Prussian grenadier gives, in the *United Service Magazine*, a couple of anecdotes about the Crown Prince of Prussia—afterwards Frederick III.—when the battles of Königgrätz and Sedan were over. The first is how he exchanged pipes with a private, after soliciting a drink from the flask of another; the second tells how, when all was ended with the Imperial army of France, the Prince dismounted and, holding on his knee the head of a dying Pole from Thorn, received the poor fellow's last breath, when he laid the corpse down, saying, "Good-bye, my man; you have got over it all." Then he added, "This, then, is war again, and all this misery, all this trouble through a few strokes of the pen; it is terrible!"

Although the Mississippi, including the Missouri, is about 4,300 miles in length, and the Amazon 4,029, while the St. Lawrence is only 1,450 miles, the latter is held to comprise the largest body of fresh water on the earth. Including its great lakes and its tributaries, covering about 73,000 square miles, the aggregate mass of water is estimated at 9,000 cubic miles. Professor Cyrus Dinwidde calculates that it would take upwards of forty years for this body of water to pour over Niagara at the rate of a million cubic feet a second.

The following is the chronology of dynamite outrages in Paris:—1st May, 1891—Attempt on the house of the Duc de Trevise, Rue de Berri; 29th February, 1892—House in the Rue St. Dominique; 11th March—136, Boulevard Saint Germain; 15th March—Caserne Lobau; 27th March—39, Rue de Clichy.

A Rome correspondent says that a colossal project, already approved by many cardinals and high personages, has been submitted to the judgment of the Pope. It is no less than to build on Mount Janicolo a monumental church, with a cupola like that of St. Peter's, and all around it grand edifices for all the Roman Catholic Universities in the world. It is to be a colossal international building, which will cost a hundred million francs, the money to be collected all over the world by means of subscriptions, headed by the names of all Catholic sovereigns.

A man is said to have demanded of the keeper of a bookstore "out West," a copy of *Omar Khayyam*. "Sir," replied the storekeeper, after some cogitation, "we have got his *Iliad*, and his *Odyssey*, but not his *Khayyam*.

Some idea of the rapid increase in real estate values in the city of Chicago during the present century may be gathered from the following circumstance:—Mr. Giles Williams, a Wall-street broker, who is still alive, bought some years ago a square of ground in Chicago for £120. After holding it some twenty years he sold it for £8,000. His sale at the time was considered a splendid one, and he was heartily congratulated. The Chicago tax list shows that this same property is now valued at £3,600,000.

Memorial Windows.—Messrs. Mayer and Co., of Munich, and 149, New Bond-street, London, solicit a visit to their showrooms, where they have always on view stained-glass windows and other objects of ecclesiastical art, executed for almost any part of the kingdom. Messrs. Mayer and Co., will have great pleasure in submitting designs and estimates for any window in contemplation free of all charge.

"OH, DON'T TOUCH ME! DON'T COME NEAR ME!"

These words were uttered with a howl—almost a yell. Yet the boy to whom they were addressed wasn't within ten feet of the howler, and wouldn't have come closer for his life. The scene was a big business office in New York, and the howler was the chief man in it. He owned the concern, and was very rich, and was a decent fellow enough. But sometimes he would break out like that, and howl as though he had just discovered a fire in a powder mill. You could hear him from the basement to the roof. What was the matter with him? Temporary insanity? Not quite, but something nearly as bad. He had an acute attack of gout in his toe, and at those solemn crises he couldn't bear the sight of even a shadow moving in his direction. Ask somebody who has the gout how it feels. Fancy a blacksmith twisting your toe with hot pinchers while a shoemaker is thrusting a bradawl through your knee-joint. That's a little like it.

Well, there are things not so bad as gout, yet they make us touchy enough. Here comes a man, for instance, who says, "*Everything now was a trouble to me.*" What should he talk that way for? Why should everything have been a trouble to him? There is an old saying that while we can't keep the crows from flying, we needn't let them make nests in our hair. That's good sense. But it's easy to give advice and to quote proverbs. How does a person act who suffers from boils?

Now, the fountain of all feeling and pain is the nerves. An hour or two of toothache is a lesson on the nervous system. But there are diseases (or one disease anyhow) in which all the nerves in the body seem to tingle to every sight and sound. The mind is on the look-out for evil—the man is depressed and afraid. Every word means mischief, and every bush hides an enemy. So he thinks. He knows what Solomon meant when he said, "The grasshopper is a burden."

Mr. Michael McCormack is a railway messenger, and lives in Mullingar, County Westmeath, Ireland. In June, 1890, he was taken ill. His mouth tasted foul and *coppery*, his stomach was sour and dead, and when he forced down a little food he felt so much distress and pain after it that he was sorry he hadn't let it alone and gone hungry. Besides this there were pains wandering through his chest, back, and sides, hurting him, biting here and there like ugly dogs loose in a town. His head swam with dizziness and he couldn't go to his work. All his ambition and energy were gone out of him, and he would scarcely have exerted himself even if he had been suddenly promoted from the position of messenger to that of station-master of the biggest station on the railway.

"After a while," he goes on to say, "a dull heavy pain struck me in the back, so I couldn't stoop over. What I suffered from this and the other things put together I have no words to describe. I had six months of it, and it was like six years. In such a case a man takes medicines; all he is told about. This I did, without getting any good from them, and I got weaker and weaker. Everything was a trouble to me; I couldn't bear things I used to think nothing of.

"In December, 1890, just before Christmas it was, I first heard of Mother Seigel's Syrup and what it had done in cases like mine. I got a bottle from Mr. Rogers' Drug Stores, and before I had used all of it I felt wonderfully better; and by keeping on with it a short time every pain and ache went out of me, and I was able to go about my work as well as ever I was in my life." These facts are vouched for by H. Rogers, Esq., Town Commissioner, Mullingar.

Now, what made messenger McCormack's nerves so sensitive, and his life so miserable for six months? Indigestion and dyspepsia; the same detestable malady that does the same ill turn for millions of others, men and women, of all sorts and conditions. Plenty of them will read this true and simple story, and our opinion is—founded on the best proofs—that if they try the remedy which cured McCormack they will come out of it as happily as he did. But the sooner the better.

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MAPLE and CO.'S Rush-seated Furniture is of superior character, and largely sold for dining-room, morning-room, or smoking-room use. A large assortment of chairs, corner and elbow chairs, and settees, some of Jacobean design with very handsome carvings, will always be found on show.

DINING-ROOM

FURNITURE

SPECIALITIES.

MAPLE and CO. recommend the Amesbury Suite as an excellent set at a moderate price. This comprises six chairs, two easy chairs, and handsome couch with spindle rail, and is well upholstered in strong leather. There is also a handsomely carved sideboard, with unique arrangement of drawers and cupboards, recess, and cellaret, and extending dining table in oak, walnut, or mahogany, for £30 18s. 6d.

MAPLE and CO.—The LULWORTH SUITE is of superior character throughout, and consists of six chairs with carved frames, upholstered in morocco, two very comfortable easy chairs, a handsome and well-made sideboard of Early English design, with recess below, and well-executed carved panel, also bevelled plates and cellaret, also a massive extending dining table, in oak or walnut, £32 15s. 6d.

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